



C. Mosley Delct: sc:.

His Highness Prince George.



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His Highness Prince George.

THE
C H I L D's
^N NEW
PLAY-THING:
BEING A
SPELLING-BOOK

Intended

To make the Learning to R E A D,
a Diversion instead of a Task.

Consisting of

Scripture-Histories, Fables, Stories, Moral and
Religious Precepts, Proverbs, Songs,
Riddles, Dialogues, &c.

The Whole adapted to the Capacities of CHILDREN, and
Divided into Lessons of one, two, three, and four Syllables;
with entertaining Pictures to each Story and Fable,
And a new-invented ALPHABET for Children to play with,
and a Preface shewing the Use of it.

The S E C O N D EDITION.

To which is added Three DIALOGUES:

1. Shewing how a little Boy shall make every body love him.
 2. How a little Boy shall grow wiser than the rest of his School-fellows.
 3. How a little Boy shall become a great Man.
-

Designed for the U S E of S C H O O L S, or
for Children before they go to School.

L O N D O N:
Printed for M COOPER at the Globe in Pater-noster-
Row. 1743.



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To His Royal HIGHNESS
Prince GEORGE,

THIS
Little PLAY-THING

is most humbly Dedicated

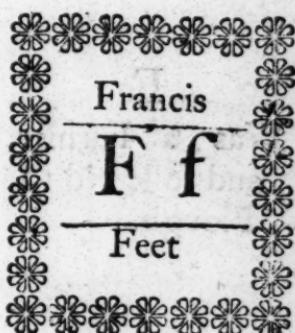
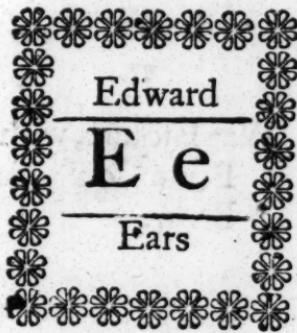
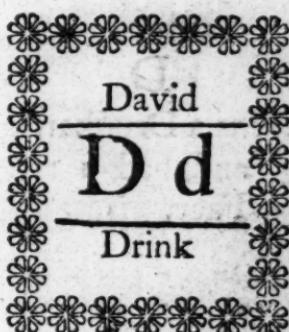
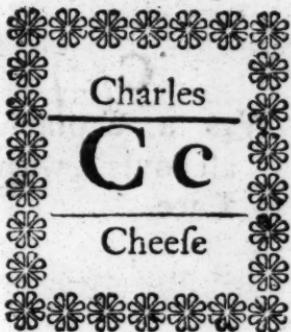
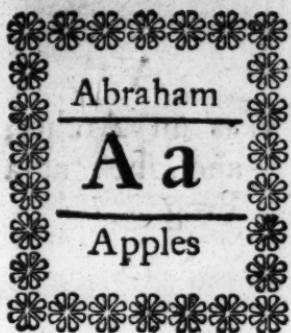
B Y

His Royal HIGHNESS's

Devoted Servant.

БІЛКОВІЧ

БІЛКОВІЧ



B

Was a Butcher,
and had a great
Dog.

A

Was an Archer,
and shot at a
Frog.

D

Was a Drunkard,
and had a red
Face.

C

Was a Captain,
all cover'd with
Lace.

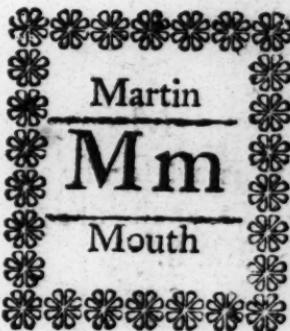


F

Was a Farmer,
and follow'd the
Plough.

E

Was Esquire, with
Pride on his
Brow.



H

Was a Hunter,
and hunted a
Buck.

G

Was a Gamester,
and he had bad
Luck.

K

Was a King, and
he govern'd a
Mouse.

I

Was a Joiner, and
built up a
House.



M

Was a Merchant,
to each foreign
Land.

L

Was a Lady, and
had a white
Hand.

Nanny

N n

Nose

Obadiah

O o

Orange

Peter

P p

Pudding

Quintin

Q q

Quinces

Richard

R r

Rod

Samuel

S s

Sugar

O

Was in Oyster-
wench, and a
sad Scold.

N

Was a Nobleman,
gallant and
bold.

Q

Was a Quaker,
and would not
bow down.

P

Was a Parson, and
wore a black
Gown.



S

Was a Sailor, and
liv'd in a Ship.

R

Was a Robber,
and wanted a
Whip.

Thomas

T t

Turnips

Valentine

V v

Vinegar

William

W w

Water

Xerxes

X x

'Xercise

Young

Y y

Yellow

Zachary

Z z

Zeal

V

Was a Vintner, a
very great Sot.

T

Was a Tinker,
and mended a
Pot.

X

Was expensive,
and so became
poor.

W

Was a Watch-
man, and guard-
ed the Door.



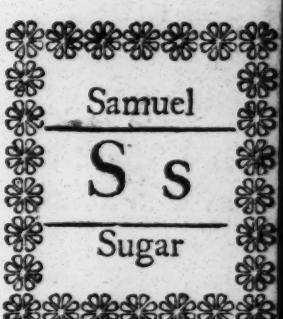
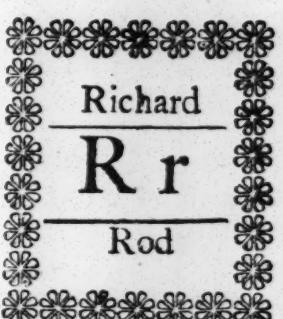
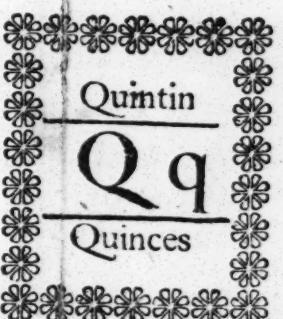
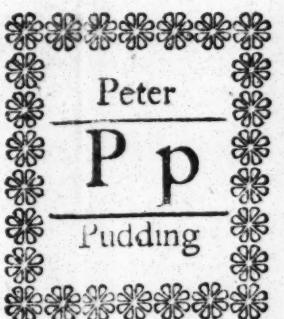
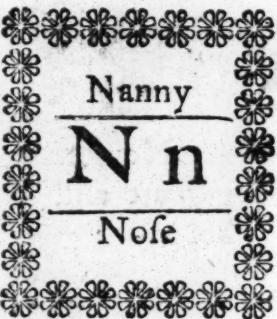
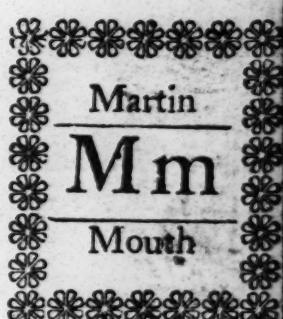
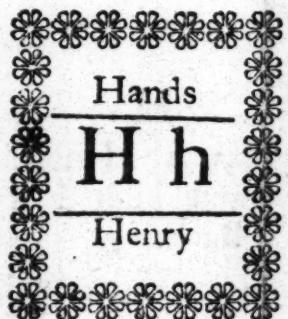
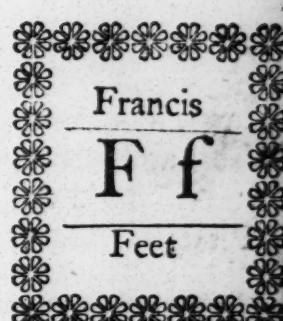
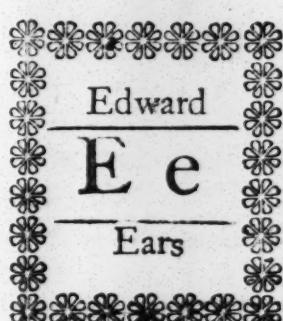
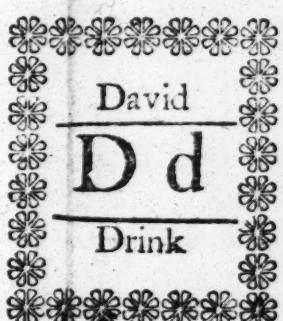
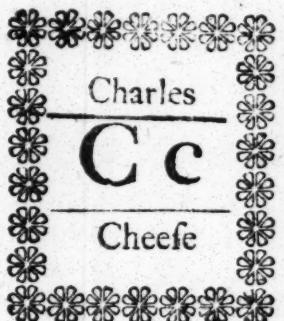
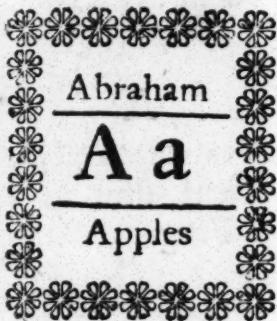
Z

Was a Zany, and
talk'd like a
Fool.

Y

Was a Young-
ster, that did
not love School.

This ALPHABET is to be cut into single Squares for Children to Play with.



V

Was a Vintner, a
very great Sot.

T

Was a Tinker,
and mended a
Pot.

X

Was expensive,
and so became
poor.

W

Was a Watch-
man, and guard-
ed the Door.



Z

Was a Zany, and
talk'd like a
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Was a Young-
ster, that did
not love School.

This ALPHABET is to be cut into single Squares for Children to Play with.

Abraham	Balaam	Charles	David	Edward	Francis
A a	B b	C c	D d	E e	F f
Apples	Bread	Cheese	Drink	Ears	Feet

George	Hands	Isaac	Kitty	Lewis	Martin
G g	H h	I i	K k	L l	M m
Gloves	Henry	Initep	Knees	Legs	Mouth

Nanny	Obadiah	Peter	Quintin	Richard	Samuel
N n	O o	P p	Q q	R r	S s
Nose	Orange	Pudding	Quinces	Rod	Sugar

Thomas	Valentine	William	Xerxes	Young	Zachary
T t	V v	W w	X x	Y y	Z z
Turnips	Vinegar	Water	'Xercise	Yellow	Zeal

Apple-pye. B bit it. C cut it. D divided it. E eat it. F fought for't. G got it. H had it. I join'd for't. kept it. L long'd for't. M mourn'd for't. N nodded at it. O open'd it. P peep'd in't. Q quarter'd it. R run for't. S snatch'd it. T turn'd it. V view'd it. W won it X, Y, Z, & I wish I had a Piece of it now in my Hand.

F
Was a Farmer,
and follow'd the
Plough.

E
Was Esquire, with
Pride on his
Brow.

D
Was a Drunkard,
and had a red
Face.

C
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all cover'd with
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K
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Mouse.

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House.

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and hunted a
Buck.

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Luck.

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liv'd in a Ship.

R
Was a Robber,
and wanted a
Whip.

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and would not
bow down.

P
Was a Parson, and
wore a black
Gown.

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Was an Oyster-
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P R E F A C E,

S H E W I N G

The Use of the ALPHABETS.



HE Tenderness of Parents generally prevents them from sending their Children to School so soon as they have a Capacity for Learning: The Fear of Accidents, or the Severity of a Master, confirms them in this Resolution, so that two or three Years are lost before a Child begins to learn to read. To remedy this Inconvenience, and at the same time indulge the Parental Fondness, I have invented an ALPHABET, and compiled this little Book, which I would have made use of at Home as soon as the Child begins to form articulate Sounds. With this Alphabet a Child may easily be taught its Letters by playing with them. For Instance, let an Alphabet

be put into a Hat or Box, and let the Child draw the Letters out one by one, and be told at first what they are, as he draws them out. By degrees he may be set to guess what they are, and be rewarded or encouraged when he finds them out. To assist his Memory he may be told, that A is for Apples, B for Bread, C for Cheese, &c. Then when he draws A, ask him what is for Apples; when B, what is for Bread, &c. By this means he will very soon learn to know all his Letters. But as this Assistance to the Memory should consist of Words very common and familiar to Children, and as such Words may not readily occur to every body, I have thought proper to print the Words along with each Letter. There is likewise another Alphabet, of Names, so that any body may choose which they like best; or, if they like neither, they may use what other Words they think more proper, or more familiar to their Children. Several other diverting Methods may be found out with this loose Alphabet, by which Children in a very little Time may be taught their Letters, which I leave to the Ingenuity of their several Parents or Tutors. After this let the Child proceed to the following Chapters of the Book, and be taught to spell; and when he has advanced so far as to be able to spell common Words, he may then make

P R E F A C E.

5

make a new Use of this Alphabet, by being set to pick out the Letters himself, and place them so as to form such easy Words as Cat, Dog, House, Man, &c. And this, I apprehend, will be of great use towards his future true spelling. In compiling the Book and drawing up the Lessons, I have endeavoured at Ease and Perspicuity; and have chose such Subjects as I thought would be pleasing to Children, and tend at the same time to ground them in the Principles of Knowledge and Virtue. If my Labours meet with Approbation and Success, however low the Task may seem, I shall not think it unworthy of a Man.





ALPHABETS of LETTERS.

Roman.	Italian.	English.	Names.
a	A	A	ay
b	B	B	bee
c	C	C	see
d	D	D	dee
e	E	E	e eff
f	F	F	jee
g	G	G	aytsh
h	H	H	i
i	I	I	jay
j	J	J	cay
k	K	K	ell
l	L	L	em
m	M	M	en
n	N	N	o
o	O	O	pee
p	P	P	cu
q	Q	Q	ar
r	R	R	ess
s	S	S	'tee
t	T	T	vee
v	V	V	yu
u	U	U	double yu
w	W	W	eks
x	X	X	wi
y	Y	Y	zed
z	Z	Z	



T H E
Child's New Play-Thing.



S Y L L A B L E S.

ba be bi bo bu
da de di do du
fa fe fi fo fu
ha he hi ho hu
la le li lo lu
ma me mi mo mu
na ne ni no nu
pa pe pi po pu
ra re ri ro ru
fa se si so su
ta te ti to tu
wa we wi wo wu

ab eb ib ob ub
ac ec ic oc uc
ad ed id od ud
af ef if of uf
al el il ol ul
am em im om um
an en in on un
ap ep ip op up
ar er ir or ur
as es is os us
at et it ot ut
ax ex ix ox ux

bla ble bli blo blu
cla cle cli clo clu
dra dre dri dro dru
fra fre fri fro fru

gla gle gli glo glu
knakne kni kno knu
pra pre pri pro pru
sha she shi sho shu
ska

ska ske ski sko sku	tra tre tri tro tru
sla sle sli slo flu	scra scre scri scro scru
sma smes mismo smu	stra stre stri stro stru
spa spe spi spo spu	spla sple spli splo splu
swa swes wiswo swu	thra thre thrithro thru

W O R D S.

Lessons for the Five Vowels.

(a)

Bad had lad glad	ark bark dark mark
bag lag nag wag	art cart dart mart
all ball call fall	afs brass glass lass
am ham ram cram	ash cash dash flash
man pan fan can	bat cat rat sprat
bang fang gang hang	daw law paw claw
ant pant cant rant	ax tax wax flax
cap lap map pap	day gay hay may
bar car far star	blaze gaze glaze
bard card gard hard	maze

(e)

beak break speak	bleed feed seed reed
eel heel feel peel	creep deep keep
beam cream dream	bell fell sell tell
eat meat neat seat	elf pelf self shelf
feet meet street greet	den hen men pen
beck deck neck leck	best drest nest rest
bed fed red wed	bet fret let net wet
bee fee lee see thee	eel peel reel wheel

(i)

Lessons for the five Vowels. 9

(i)

bib crib gib nib rib	dine fine line mine
dice ice mice rice	king ring sing wing
brick kick lick stick	ink link pink sink
bid did kid lid rid	chip clip ship whip
fig pig sprig twig	fire mire spire wire
bill fill hill mill rill	bliss hiss kiss miss
brim grim him skim	hit pit sit spit wit
chin grin pin skin	bite kite mite write
bind find kind wind	five hive dive drive

(o)

bob fob mob rob	fop hop lop sop top
clod nod rod jod	cork fork pork work
bog dog frog hog	born corn horn scorn
boil coil oil soil toil	got hot pot rot shot
bold cold fold scold	broth cloth froth
bone drone shone	dove glove grove
long prong strong	lour pour sour scour
book cook hook	clout out pout rout
cool fool pool tool	low blow glow flow
moon noon spoon	how row tow snow

(u)

club cub drub tub	cure lure pure sure
huff bluff cuff snuff	curl furl hurl churl
hug lug rug mug	burn turn churn urn
dull cull scull trull	bush hush push rush
crum drum mum	busk duck husk musk
gun pun run sun	crust dust must rust
bur cur furr spur	but cut hut nut slut

(y)

(y) when a Vowel.

by buy cry dy dry eye fy fly fry my
 pry fly spy thy why

Lessons of One Syllable.

B E A S T S.

Fox ape hare boar bear wolf deer
 buck doe stag hind fawn ox bull cow
 calf cat horse mare colt nag pad tit sheep
 lamb goat kid als mule hog boar sow
 pig dog rat mouse mole.

B I R D S.

Crow crane cock hen goose duck drake
 teal swan dove kite snipe quail lark thrush
 wren jay owl bat stork.

F I S H E S.

Whale carp pike perch sole trout tench
 roach chubb smelt sprat plaice eel shad
 shrimp crab.

I N S E C T S.

Flea fly louse wasp bee gnat leech bug
 frog toad moth ant worm snail snake.

P A R T S of the Human Body.

Head heart face eyes nose cheek lips
 teeth tong chin ear neck breast hand
 arm fist nail joint side hip thigh knee
 ham leg foot toe.

P A R T S

PARTS of the WORLD.

Sun moon stars fire air earth sea light
dark heat cold east west north south wind
rain hail ice snow frost thaw dew mist
cloud sky night day hour week month
year.

FRUITS, FLOWERS, HERBS, TREES.

Oak ash elm box fir pine vine yew
beech mint sage rue balm thyme grass
rose pink pear plum grape fig nut.

*Sentences, or Lessons consisting of
Words of One Syllable.*

LESSON I.

Moral Precepts proper for Children.

Speak the Truth, and lie not.

Live well, that you may die well.

Use no ill Words.

Ill Words breed Strife.

Do not be proud. Scorn not the Poor.

Give to them that want.

Love to learn your Book.

A good Boy will be a good Man.

Love good Boys, and play with none
that swear, or lie, or steal, or use ill Words,
or do ill Things, for fear you learn their
Ways, and be as bad as they.

LESSON

LESSON II.

Religious Precepts proper for Children.

L Ove God, for he is good.

L Fear God, for he is just.

Pray to God, for all good things come from him.

Serve God with your whole Heart, and with all your Soul.

Fools make a mock at Sin, but he that is wise will be good.

Seek not what ye shall eat, or what ye shall drink ; but first seek the Will of God, and walk in his Law, and ye shall want no good thing.

He who strives to be good has God on his side.

He is not good who does not wish to mend.

He shall want no good thing, who hath God for his Friend.

God loves the Child,

Whose Words are mild.

The Child that does what good he can,
Shall gain the Love of God and Man.

LES.



LESSON III.

The Fable of the Two Dogs.

Once on a time two Dogs went out to walk. *Tray* was a good Dog, and would not hurt the least thing in the World ; but *Snap* was cross, and would snarl and bite at all that came in his way. At last they came to a Town ; all the Dogs came round them ; *Tray* hurt none of them, but *Snap* would grin at one, snarl at the next, and bite a third, till at last they all fell on him, and tore him Limb from Limb ; and as poor *Tray* was with him, he met with his Death at the same time.

B

MORAL.

MORAL.*

By this Fable you see how dangerous it is to be in Company with bad Boys. Tray was a quiet harmless Dog, and hurt nobody; but because he was in Company with so ill-natur'd a Dog as Snap, he suffer'd the same Punishment as if he had been equally guilty. So if you are in Company with Boys that are doing any sort of Mischief, it is your best way immediately to leave them; for if they are catch'd, and you are found with them, you will certainly be thought as much in fault as they, and will accordingly be punished with them.

* It is intended, that the Morals of the Fables should be read and inculcated to the Child by the Master or Parent, or whoever hears it its Lesson. And it would not be amiss if they read over the Fable again to the Child.

LESSON



LESSON IV.

The History of the Creation of the World.

IN six Days God made the World, and all things that are in it. He made the Sun to shine by Day, and the Moon to give Light by Night. He made all the Beasts that walk on the Earth, all the Birds that fly in the Air, and all the Fish that swim in the Sea. Each Herb, and Plant, and Tree, are the Work of his Hands. All Things, both great and small, that live, and move, and breathe in this wide World, to him do owe their Birth, to him their Life. And God saw all that he had made, and all were good. But there was not a

Man to till the Ground : so God made
 Man of the Dust of the Earth, and
 breath'd in him the Breath of Life, and
 gave him Rule o'er all that he had made.
 And the Man gave Names to all the
 Beasts of the Field, the Fowls of the Air,
 and the Fish of the Sea. But there was
 not found an Help meet for Man ; so
 God brought on him a deep Sleep, and
 then took from his Side a Rib, of which
 he made a Wife, and gave her to the
 Man, and her Name was *Eve* : And
 from these two came all the Sons of
 Men.



Lessons consisting of Words not exceeding Two Syllables.

TABLE I. Accented on the first Syllable.

A	B-i-ject a-ble ab-fent ac-cent a-cre ac-tive af-ter a-gue al-so a-pish A-pril ar-my as-peet a-tom au-dit Ba-bel ba-con bal-lad ban-quet bar-ley bar-rel ba-son bau-ble beau-ty beg-ger	bel-lows bi-ble blad-der bo-dy bon-fire bo-som bot-tom boun-ty break-feast bri-dle bro-ther can-dle car-pet cat-tle cel-lar cen-sure cen-try cha-pel chap-man chap-ter cher-ry chil-dren cir-cle ci-ty cler-gy	clo-set com-pass con-vent co-py co-vet cou-ple cra-dle cu-bit cud-gel dad-dy dar-ling de-cent di-al dim-ple din-ner dou-ble doub-let dream-ing dri-ver drum-mer drun-kard du-ty dwin-dle ear-ly emp-ty end-less
---	--	--	--

18 *Words of Two Syllables.*

end-less	glo-ry	let-ter
en-gine	glut-ton	lef-son
Eng-land	gos-pel	li-ar
en-tr-y	guz-zle	li-on
e-qual	ha-bit	lo-ver
e-ver	har-row	loy-al
ex-it	hat-chet	luc-ky
fag-got	hea-ven	mag-got
fa-mous	hil-lock	man-ners
fan-cy	hob-ble	mar-ket
far-thing	hol-low	mel-low
fa-tal	ho-ly	mer-cy
fa-vour	ho-ney	mil-ler
feel-ing	hum-ble	mis-chief
fer-vent	hun-ger	mo-del
fid-ler	i-dol	mon-key
fi-gure	i-mage	mo-ther
flou-rish	in-dex	mud-dy
flu-ent	jar-gon	mu-sick
fol-ly	Je-sus	muz-zle
for-tune	joy-ful	na-ked
fri-day	judg-ment	nar-row
fu-ry	keep-er	nee-dle
gal-lon	kid-neys	no-ble
gal-lop	kind-ness	nod-dy
gan-der	king-dom	noo-dle
gar-ter	kna-vish	nu-fance
gar-den	know-ledge	on-ly
gen-tr-y	la-bour	o-pen
gi-ant	la-dle	or-der
gir-dle	laugh-ter	or-gan

pad-

oad-lock	ring-er	swi-vel
pain-ful	ri-of	ta-ble
pain-ter	rob-ber	tal-low
pain-try	ro-ver	tem-per
paint-ing	ruf-fle	tes-ty
par-don	rug-ged	thim-ble
pea-cock	ru-ine	tin-ker
pen-ny	ru-mour	tray-tor
phan-tom	rup-ture	tri-fle
pic-kle	saf-fron	tu-mult
oil-low	fan-dy	var-nish
pit-cher	fa-vage	vel-vet
plaif-ter	sccep-ter	vir-tue
plat-form	scorn-ful	vo-lume
poi-son	scru-ple	vo-mit
pro-fit	scuf-fle	wa-fer
pro-per	se-cret	wag-gon
prof-per	se-quel	wal-nut
pud-ding	sha-dow	wa-ter
pup-py	sharp-er	wed-lock
qua-ker	she-kel	wick-ed
quag-mire	shor-ten	wis-dom
quar-ter	si-lence	win-ter
qui-et	fin-gle	work-man
quick-ly	for-row	wor-ship
a-bit	spar-row	writ-ing
an-cid	sprinkle	yel-low
ec-tor	sto-ry	yield-ing
e-fuge	sud-den	za-ny
rid-dle	sup-per	zea-lot

T A B L E II.

Words accented on the second Syllable.

A -bout
a-buse

ac-count

ad-vance

ad-vise

al-low

an-nex

an-tique

ar-rest

a-squint

as-sist

at-tack

bap-tize

be-fore

be-neath

be-tray

be-troth

ca-bal

ca-jole

ca-reen

ca-rouse

co-quet

com-mit

com-plaint

com-pleat

con-dole

con-front

con-fute

con-strain

con-sume

cor-rect

corrupt

de-barr

de-base

de-bate

de-cay

de-feat

de-fer

de-grade

de-scend

de-stroy

de-tect

de-void

de-volve

de-vote

dif-fuse

di-gress

di-lute

di-rect

dif-course

dif-dain

dif-grace

dif-patch

dif-play

dis-prove

dis-solve

dis-tract

di-vide

do-main

e-ject

e-lect

e-lope

e-lude

em-ploy

en-dow

en-gage

en-grave

en-joy

en-tice

en-twine

e-vade

ex-cell

ex-cept

ex-cess

ex-cite

ex-pect

ex-pell

ex-punge

ex-tend

fa-tigue

for-bid

for-get

Words of Two Syllables. 21

for-get	in-vert	re-buff
for-give	in-voke	re-coil
ga-zette	in-volve	re-curr
gri-mace	la-ment	re-deem
gro-tesque	mif-chance	re-fund
hal-loo	mif-place	re-late
im-boss	mif-trust	re-lapse
im-brue	neg-lect	re-main
im-mure	o-bey	re-move
im-part	ob-lige	re-proof
im-peach	ob-scene	re-store
im-plore	ob-scure	re vere
im-prove	ob-serve	re-volt
im-pure	ob-trude	se-clude
im-pute	o-mit	se-cure
in-camp	op-pose	se-date
in-chant	op-press	se-lect
in-clude	pa-rade	sin-cere
in-cog	per-ceive	sub-join
in-croach	per-form	sub-lime
in-form	per-plex	sub-mit
in-gross	per-suade	sub-scribe
in-joy	per-vade	sub-vert
in-quire	po-lite	suf-fice
in-spect	pre-fix	sup-ply
in-spire	pre-serve	sup-port
in-still	pre-side	sup-press
in-stall	pro-tect	sur-vey
in-treat	pro-vide	trans-act
in-trude	pro-voke	trans-fer
in-vite	re-bate	trans-late

un-fair

un-fair	un-hinge	with-in
un-fit	u-nite	with-out
un-glue	vouch-safe	with-draw
un-just	with-hold	with-stand

LESSON I.

Moral Precepts for Children

HO-nour all Men
Let the Young sub-mit them-selv
un-to the Old.

Let not a Child be-have him-self
proud-ly

Let Wrath, and An-ger, and Cla-mour,
and E-vil speak-ing be put a-way from
you, with all Ma-lice.

Ren-der un-to all their Due.

De-fraud not thy Bro-ther in a-ny
mat-ter.

Re-turn Good for E-vil.

Lie not to each o-ther.

Raise not a false Re-port of a-ny one.

Give Of-fence to no bo-dy.

He that lov-eth Plea-sure shall be
poor Man.

Chil-dren o-bey your Pa-rents.

Ne-ver be i-dle.

Ear-ly Ris-ing is good both for Bo-dy
and Mind.

LES

LESSON II.

Religious Precepts proper for Children.

THOU shalt wor-ship the Lord thy God, and him on-ly shalt thou serve.

Give un-to the Lord the Glo-ry due un-to his Name.

Con-fess your Sins to God, and if you e-pent he will for-give you.

Think that all you do is done in the Pre-sence of God.

The Ears of the Lord are o-pen to the Pray-ers of the Good, and he will ful-fil the De-sire of them that fear him.

Thou shalt ho-nour the Lord on his ho-ly Day, not do-ing thine own Ways, nor find-ing thine own Plea-sure, nor speak-ing thine own Words.

The Fear of God is Wif-dom, and to de-part from E-vil is Know-ledge. Happy is the Man that find-eth Wif-dom ; for Length of Days is in her right Hand, and in her left are Ri-ches and Ho-nour.

The high-est Wif-dom is to know our Du-ty to God. And the tru-est Plea-sure is to do it.



LESSON III.

The Fable of the Old Hen and the Young Cock.

A N old Hen one day meet-ing with a young Cock, which she knew was one of her own Chic-kens : My Son, said she, you may now per-haps think your-self a-bove a Mo-ther's Ad-vice yet let me Coun-sel you in one thing. *Avoid yon Well, look not in-to it ; for if you do, it may be fa-tal to you.* The young one said, he would take care and fol-low her Ad-vice ; but still he thought it ve-ry fool-ish, and that no Dan-ge could en-sue from peep-ing in-to a Well. Prompt-ed by his Cou-rage, be-ing young and

and bold, he at last re-solves to try ;
and draw-ing near the Well, he stretch-es
forth his Neck with great Care, and look-
ing to the Bot-tom, the Fi-gure of a Cock
ap-pears to threa-ten him be-low ; his
An-ger ri-ses, he ruf-fles his Fea-thers,
the o-ther an-swers him with e-qual Rage.
At last his Fu-ry hur-ries him to meet
his Foe, and down he flies, and plun-ges
in the Wa-ter ; when find-ing his Mis-
take too late, *A-las !* (said he just as he
was drown-ing) *why did I fan-cy my self
wi-fer than my Mo-ther ?*

MORAL.

*By this Fable you are taught, how useful
and necessary it is to take the Advice of
such as are older, and have had more Expe-
rience than yourself. They may have Rea-
sons for giving you such and such Advice,
which you cannot know, because you are
young, and have seen but little. If the
young Cock had taken the Advice of his
Mother, he would not have been drowned.
She knew he would see the Shadow of him-
self in the Water, and that his Ignorance
would take it for a real Cock, and thereby
be provoked to meet the Fate he did.*



LESSON IV.

The History of Noah's Flood.

A F-T E R the World had been made some Hun-dreds of Years, God found the Vi-ces of Man-kind en-crease to so great a De-gree, that he was sor-ry he had made Man, and re-solv'd to de-stroy him, and sweep him from the Face of the Earth by a great Flood. But No-ab, who was an up-right Man, finds Fa-vour in his sight, and God di-rects him to make an Ark, or Ship, to save him self and all that be-long to him, from the Dan-ger of the Wa-ter. And No-ab was an hun-dred Years in build ing the Ark, dur-ing which time he warn-ed them of this hea-vy Judg-ment which was com-ing up-on them, and woul-

have had them re-pent; but they laugh-ed him to scorn, and would not be-lieve him. So when he had fi-nish'd the Ark, he took his Wife, and his Sons, and his Daugh-ters, and of all Crea-tures that live and move upon the face of the Earth, he took two of each Kind, and shut them up in the Ark. And now the Rain be-gan to fall, and it rain-ed for-ty Days and for-ty Nights, and the Tops of the high-est Moun-tains un-der Hea-ven were cov-er'd, and all Flesh pe-rish'd ex-cept No-ab and those that were with him in the Ark.

Then the Lord cauf-ed a great Wind to a-rise, and the Rain ceaf-ed. And af-ter se-ven Months the Ark rest-ed on the top of an high Moun-tain, by which No-ab found the Wa-ters be-gan to a-bate. Four Months af-ter this No-ab sent forth a Dove, which find-ing no Rest for her Foot, came back to him a-gain. But Se-ven Days af-ter he sent her forth again, and she brought him a green O-live Branch in her Mouth. A-gain he sent her forth a third time, and she did not re-turn to him a-ny more. By this he found that the Wa-ters were dri-ed up: where-fore he came forth from the Ark, and all the Crea-tures with him, af-ter which they had been shut up during the Space of twelve Months.

Lessons consisting of Words not exceeding Three Syllables.

T A B L E I.

Accented on the first Syllable.

A	B-di-cate	cru-el-ty	gaw-di-ness
	ab-ro-gate	cu-cum-ber	gen-tle-man
	ab-sti-nence	dan-ger-ous	gin-ger-bread
	ad-mi-ral	de-so-late	glo-ri-ous
	ag-gra-vate	dif-fi-cult	go-vern-men
	ar-gu-ment	di-li-gence	gra-ti-tude
a	va-rice	do-cu-ment	gun-pow-der
	au-di-ence	du-bi-ous	hap-pi-ness
	bal-der-dash	e-le-phant	har-mo-ny
	ba-che-lor	em-pe-ror	hand-som-ly
	bat-tle-dor	e-ne-my	he-re-sy
	blun-der-bus	e-qui-page	hif-to-ry
	boun-ty-ful	ex-cel-lent	ho-li-ness
	bur-den-some	fa-cul-ty	hus-ban-dry
	cal-cu-late	fa-mi-ly	hy-po-crite
	cand-di-date	fes-ti-val	i-dle-ness
	car-pen-ter	fil-thi-ness	i-mi-tate
	ce-le-brate	fop-pe-ry	im-po-tent
	cha-ri-ty	frau-du-lent	ig-no-rant
	co-mi-cal	fur-ni-ture	in-do-lent
	com-pa-ny	gar-den-er	in-fi-del
	cor-po-ral	gar-ri-fon	in-no-cent
	cow-ar-dice	gal-lan-try	in-STRU-men
			i-vo-
			o-cu-

Words of Three Syllables. 29

ex-	i-vo-ry	of-fi-cer	sa-tis-fy
	la-ti-tude	o-mi-nous	scru-pu-lous
	le-ga-cy	o-pe-rate	se-cre-sy
	le-pro-sy	or-na-ment	sen-si-ble
	li-ber-ty	pa-ci-fy	sig-ni-fy
	lon-gi-tude	pa-ra-dise	slip-pe-ry
es	lu-na-tick	par-ri-cide	so-li-tude
nan	ma-jes-ty	pas-sive-ly	spa-ni-el
bread	mag-ni-fy	pa-ti-ence	spu-ri-ous
s	mar-vel-ous	per-se-cute	straw-ber-ry
men	me-lo-dy	per-ti-nent	sy-co-phant
de	me-mo-ry	pe-tri-fy	tem-pe-rance
y-der	mi-nis-ter	pes-ti-lence	tes-ti-fy
ess	mi-ra-cle	pi-e-ty	ti-tu-lar
ny	mo-de-rate	pil-fer-ing	to-le-rate
m-ly	mo-del-ing	phy-si-cal	tre-a-che-rous
	ma-def-ty	ple-ni-tude	tur-bu-lent
	mo-di-fy	plen-ti-ful	ty-ran-ny
	mol-li-fy	po-pu-lar	va-ga-bond
	mul-ti-tude	po-ver-ty	va-ni-ty
	na-tu-ral	pow-er-ful	ve-ni-son
	nar-ra-tive	pu-nish-ment	vic-to-ry
	nas-ti-ness	qua-li-fy	vi-ne-gar
	neg-li-gent	quan-ti-ty	vi-o-lent
	nig-gard-ly	que-re-lous	vir-tu-ous
	no-vel-ty	qui-et-ness	u-ni-corn
	nu-me-rous	ra-ri-ty	wan-der-er
	num-ber-less	re-gu-lar	wick-ed-ness
	ob-du-rate	ri-vu-let	wil-der-ness
	ob-sti-nate	roy-al-ty	won-der-ful
	-vo-ri-o-cu-lar	ru-mi-nate	yef-ter-day

TABLE II.

Accented on the second Syllable.

A	-Base-ment	e-ter-nal	pro-cu-rer
	a-bun-dance	ex-tin-guish	pu-is-sant
	ac-quain-tance	fa-na-tick	re-ceiv-er
	ad-vance-ment	fan-tas-tick	re-gard-less
	ad-van tage	for-sa-ken	re-fu-sal
	a-gree-ment	gi-gan-tick	re-ful-gent
	af-to-nish	il-luf-trate	re-mem-ber
	a-wa-ken	im-mor-tal	re-sem-ble
	be-lov-ed	im-per-fect	se-date-ness
	be-got-ten	in-dul-gence	sep-tem-ber
	bra-va-do	in-ha-bit	sub-mis-five
	ca-the-dral	in-tan-gle	to-bac-co
	clan-des-tine	in-vert-ing	to-ge-ther
	com-man-der	la-co-nick	trans-pa-rent
	con-si-der	la-ment-ing	tri-bu-nal
	con-tri-vance	ma-jes-tick	tri-um-phant
	col-lu-five	mis-car-ry	vice-ge-rent
	de-co-rum	mis-ta-ken	vin-dic-tive
	de-fi-ance	no-vem-ber	un-cer-tain
	de-mo-lish	oc-to-ber	un-faith-ful
	dis-co-ver	of-fen-der	un-god-ly
	dis-sem-ble	par-ta-ker	un-learn-ed
	do-mes-tick	per-form-er	un-ru-ly
	e-lec-tor	pér-fum-er	un-sta-ble
	em-ploy-ment	per-swa-five	un-thank-fu
	en-dea-vour	pre-cep-tor	un-wor-thy

TABLE

T A B L E III.

Accented on the last Syllable.

A	C-qui-esce af-ter-noon ag-gran-dize ap-pre-hend bri-ga-dier can-no-neer ca-va-lier ca-ra-van cir-cum-vent cir-cum-scribe com-pre-hend con-de-scend con-tra-dict dis-a-gree dis-al-low dis-ap-pear dis-ap-point dis-ap-prove dis-en-gage dis-em-bogue dis-es-teem do-mi-neer en-ter-tain e-ver-more gre-na-dier	here-to-fore here-up-on im-por-tune in-com-plete in-cor-rect in-di-rect in-ter-fere in-ter-mit in-ter-mix in-ter-leave in-ter-lope in-ter-rupt in-tro-duce ma-ca-roon mer-can-tile mis-be-have mis-ad-vise mis-ap-ply na-za-rene o-ver-charge o-ver-come o-ver-do o-ver-hear o-ver-look o-ver-throw	pan-ta-loons pa-li-sade par-a-mount par-a-mour par-ti-san per-se-vere re-col-lect re-com-mend re-con-cile re-pre-hend re-pre-sent su-per-fine su-per-fede su-per-vise there-up-on vi-o-lin un-be-lief un-der-mine un-der-neath un-der-stand un-der-take un-gen-teel vo-lun-teer where-up-on yes-ter-night
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LESSON I.

Moral Precepts.

BE not de-si-rous of Vain-glo-ry ; for he
that think-eth him-self some-thing,
when he is no-thing, de-ceiv-eth him-self.

Let an-o-ther Man praise thee, and
not thine own Mouth ; a Stran-ger, and
not thine own Lips.

A Fool's Wrath is pre-sent-ly known,
but a pru-dent Man co-ver-eth Shame.

Bless-ed are the Meek, for they shall
in-he-rit the Earth.

Be tem-pe-rate in all things, a-void-ing
Drun-ken-ness and Re-vel-lings, which
bring Re-pen-tance.

See-est thou a Man di-li-gent in his
Bu-si-ness ? He shall stand be-fore Kings,
he shall not stand be-fore mean Men.

The Hand of the Di-li-gent mak-eth
rich, but the Soul of the Slug-gard de-
sir-eth and hath no-thing

God-li-ness with Con-tent-ment is great
Gain ; but he that mak-eth haste to be
rich shall not be in-no-cent.

Walk be-fore God in Truth and Up-
right-ness and Ho-nes-ty of Heart.

The sin-cere Heart is ac-cept-ed, but
the Hope of the Hy-po-crite shall pe-ri-sh

In what-e-ver State you are, learn Con-
tent-ment.

LESSON

LESSON II.

Religious Precepts.

HE that co-ver-eth his Sins shall not prof-per ; but he that con-fess-eth them to God, and for-sak-eth them, shall have Mer-cy.

Re-mem-ber your Cre-a-tor in the Days of your Youth.

If you be Fol-low-ers of that which is good, who is he that shall harm you ?

Bless-ed are they that do the Com-mand-ments of God.

The Lord shall re-ward the Do-er of E-vil ac-cord-ing to his Wick-ed-ness.

The wick-ed Man tra-vel-eth with Pain all his Days : Trou-ble and An-guish shall pre-vail a-gainst him, Ter-rors shall make him a-fraid on e-ve-ry side. A dread-ful Sound is in his Ears, and he is in Fear where no Fear is. He shall find no Ease nor Rest ; for the Lord shall give him a trem-blinc Heart, and fail-ing of Eyes, and Sor-row of Mind ; and he shall fear Day and Night, and have no Af-su-rance of his Life. In the Morn-ing he shall say, Would to God it were E-ven ! and in the E-ven, Wou!d to God it were Morn-ing ! Through the Fear of his Heart his Life shall be grie-vous un-to him.

LESSON



LESSON III.

The Fable of the Huntsman and the young Hound.

EAR-LY in the Morn-ing the Hunts-man sounds his Horn, and calls to-ge-ther all his Hounds; he un-cou-ples them, and leads them in-to the Field. They range the Plain, the Woods, and the Fields, thro' Bush and Bri-er with great In-dus-try, and pro-found Si-lence. But *Ring-wood*, a young pert ig-no-rant Pup-py, fond of hear-ing him-self yelp, o-pens with-out a-ny Rea-son his bab-bl-ing Throat. The rest of the Pack, who knew his Ig-no-rance, re-gard-ed not his Note; but his Va-ni-ty and Fol-ly made him still con-ti-nue to per-plex them

them with his Noise. At last the Huntsman, pro-vok-ed at his per-sist-ing, cor-rect-ed him with the Dis-ci-pline of the Whip ve-ry hand-som-ly ; tel-ling him at the same time, that if he had not suf-fer-ed the For-ward-ness of his Tongue to be-tray the Fool-ish-ness of his Nose, his Ig-no-rance might have been con-ceal-ed.

M O R A L.

You are taught by this Fable how much it behoves and becomes Boys and young Peo-ple to be silent in Company. Ringwood should have listen'd to the Opinion of the old Hounds, and have followed them, instead of opening himself, and expecting them to follow him. It is your Business to hear, that you may learn Knowledge, and not by speaking betray your Ignorance. But I would not have this Silence extend so far, as to binder you from modestly asking any Question that may tend to your Instruction or Information; but only to prevent your talking at random upon Subjects which you do not well understand. For it cannot be supposed, that in very early Youth you should understand many Subjects so well, as to speak properly upon them.



LESSON IV.

The History of Joseph and his Brethren.

JACOB had twelve Sons, but a-mong them all his most fa-vou-rite Son was Jo-seph. This Fond-ness of his Fa-ther ex-cit-ed the En-vy of the rest o Mean his Bre-thren, and they be-gan to hat fo-seph him. Now Jo-seph had two Dreams, th that e-one, that as they were bind-ing Sheaves made to-ge-ther, his Sheaf a-rose and stood up-hold. and their's made O-bei-fance un-to Youth. The o-ther Dream was, that the Sun him, a Moon, and e-le-ven Stars paid al him to O-bei-fance un-to him. As these Dreamer Sna seem-ed to pre-sage his fu-ture Great-nes her En it aug-ment-ed their Hat-red a-gain was ki him, and they re-solv-ed to de-stroy him cui-ed Son.

Some time af-ter, be-ing to-ge-ther in the Fields, they laid hands on him, and hav-ing strip-ped his Cloaths from him, they let him down in-to a Pit ; but some Mer-chants com-ing by at that in-stant, they drew him up a-gain from the Pit, and sold him to the Mer-chants for twenty Pie-ces of Sil-ver ; and these Mer-chants be-ing on a JourNEY to *Egypt*, sold him a-gain to *Po-ti-phar*, Cap-tain of the Guards to King *Pha-raob*.

Then the Bre-thren of *Jo-seph* con-triv-ing what they should say to their Fa-ther, kill-ed a Kid, and tear-ing his Coat, they dip-ped it in the Blood, and car-ri-ed it to *Ja-cob*, pre-tend-ing that some wild Beast had de-vour-ed his be-lov-ed Son. And *Jo-cob* was in great Grief, and wept for Fa-ther Son, and would not be com-fort-ed. Mean while *Po-ti-phar*, the Mas-ter of *Jo-seph*, ob-serv-ing his Di-li-gence, and that e-ve-ry thing prof-per-ed in his hands, we made him Stew-ard o-ver all his Hous-up-hold. Now *Jo-seph* be-ing a hand-some Youth, his Mis-tress fell in Love with him, and would fain have per-swad-ed him to lie with her ; but he a-void-ed her Snares, and would not heark-en to her En-trea-ties. Where-fore her An-ger was kind-led a-gainst him, and she ac-cui-led him to her Hus-band of at-tempt-
D ing

ing her Chas-ti-ty, and he was cast in-to Pri-son.

Now *Jo-seph* had the Art to in-ter-pret Dreams; and it came to pass that King *Pba-raob* dream-ed two Dreams; the one, that se-ven fat Kine came up out of a Ri-ver and fed in a Mea-dow, and se-ven lean Kine fol-low-ed and de-vour-ed them; the o-ther, that se-ven full Ears of Corn came up on one Stalk, and se-ven thin Ears sprung up af-ter them and eat them up. And there was none found that could in-ter-pre-t the two Dreams, till they sent for *Jo-seph*; and he told the King, that the se-ven fat Kine and the se-ven full Ears of Corn sig-ni-fy'd se-ven Years of Plen-ty; and that the se-ven lean Kine and the se-ven thin Ears sig-ni-fy'd se-ven Years of Fa-mine; and he ad-vi-sed the King to lay up great Stores of Corn in the se-ven plen-ti-ful Years, that he might bring great Quan-ti-ties of Mo-ney in-to his Cof-fers, by sell-ing Corn to the Peo-ple in the se-ven Years of Fa-mine. And he did so, and all came to pass that *Jo-seph* had fore-told; and the King made him Go-vern-or o-ver his Hous-hold, and chief Mi-nis-ter un-der him-self o-ver all the Land of *E-gypt*.

And

And it came to pass, that the Fa-mine ex-tend-ed e-ven un-to the Land of Ca-na-an, where Ja-cob the Fa-ther of Jo-seph dwelt; and he sent down his Sons to E-gypt to buy Corn; and when they came be-fore Jo-seph he knew them to be his Bre-thren, but they knew not him; and his Heart melt-ed with-in him, and he dis-co-ver'd him-self un-to them; and com-mand-ed them to fetch his Fa-ther Ja-cob and his Bro-ther Ben-ja-min, to-ge-ther with all their Fa-mi-lies; and he set-tled them in the Land of Go-shen, the rich-est Part of the King-dom of E-gypt.



Lessons consisting of Words not exceeding Four Syllables.

T A B L E I.

Accented on the first Syllable.

A	C-ces-sary	for-tu-nate-ly
	ac-cu-ra-cy	ge-ne-ral-ly
a-mi-ca-ble		gra-du-al-ly
an-swer-a-ble		ha-ber-dash-er
ar-ro-gan-cy		ho-nour-a-ble
bar-ba-rousf-ly		in-no-cen-cy
be-ne-fit-ing		in-ven-to-ry
ca-ter-pil-ler		la-pi-da-ry
con-ti-nen-cy		lus-ci-ouf-ly
con-tu-ma-cy		ma-tri-mo-ny
cour-te-ousf-ly		me-lan-cho-ly
cu-ri-ouf-ly		mi-se-ra-ble
dan-ger-ouf-ly		ne-ces-sa-ry
de-spi-ca-ble		ob-sti-nate-ly
dro-me-da-ry		or-di-nan-ces
du-ti-ful-ly		pa-tri-mo-ny
e-li-gi-ble		pur-ga-to-ry
e-lo-quent-ly		rea-son-a-ble
e-qui-ta-bly		sanc-tu-a-ry
e-vi-dent-ly		fa-lu-ta-ry
ex-o-ra-ble		tes-ti-mo-ny
Fe-bru-a-ry		va-ri-a-ble
for-mi-da-ble		vo-lun-ta-ry

T A B L E

A
ac-ce
ac-co
ad-m
an-g
an-ti
ar-ti
ar-ti-
a-spa
af-so
au-th
bar-b
be-ha
be-ne
ca-la-
ca-pa
ca-pi
cap-t
cer-ti
ci-vi
com-
de-bi
de-ge
dex-t
di-mi

T A B L E II.

Accented on the second Syllable.

A	-Bo-mi-nate	dis-con-so-late
	ab-bre-vi-ate	dis-com-fi-ture
	ac-ce-le-rate	e-gre-gi-ous
	ac-com-mo-date	e-la-bo-rate
	ad-mi-nis-ter	en-thu-si-ast
	an-ge-li-cal	e-qui-vo-cate
	an-ti-qui-ty	ex-ag-ge-rate
	ar-ti-fi-cer	ex-hi-la-rate
	ar-ti-cu-late	ex-o-ne-rate
	a-spa-ra-gus	ex-te-nu-ate
	af-so-ci-ate	ex-tra-va-gance
	au-tho-ri-ty	fe-ro-ci-ty
	bar-ba-ri-ty	fer-ti-li-ty
	be-ha-vi-our	fru-ga-li-ty
	be-ne-vo-lence	gar-ru-li-ty
	ca-la-mi-ty	gra-tu-i-ty
	ca-pa-ci-ty	gra-ve-o-lent
	ca-pi-tu-late	her-ma-phro-dite
	cap-ti-vi-ty	hu-ma-ni-ty
	cer-ti-fi-cate	hu-mi-di-ty
	ci-vi-li-ty	hu-mi-li-ty
	com-mu-ni-cate	hy-po-cri-sy
	de-bi-li-tate	i-den-ti-ty
	de-ge-ne-rate	i-do-la-try
	dex-te-ri-ty	il-lu-mi-nate
	di-mi-nu-tive	im-pe-di-ment

42 *Words of Four Syllables.*

im-pal-pa-ble	ob-fit-re-pe-rous
im-per-ti-nent	om-ni-sci-ence
im-per-vi-ous	o-ri-gi-nal
im-pri-son-ment	par-ti-cu-lar
im-pro-ba-ble	per-fi-di-ous
in-dem-ni-fy	per-plex-i-ty
in-dus-tri-ous	pos-te-ri-ty
in-ge-ni-ous	pre-ca-ri-ous
in-ju-ri-ous	pre-e-mi-nence
in-te-grit-y	pro-caf-ti-nate
in-ten-ti-on	pro-mo-ti-on
in-tel-li-gence	pro-fpe-ri-ty
in-tem-pe-rance	ra-pi-di-ty
in-to-le-ra-ble	re-ci-pro-cal
in-to-xi-cate	ri-di-cu-lous
in-tre-pid-ly	ruf-ti-ci-ty
la-bo-ri-ous	fa-ga-ci-ty
li-bi-di-nous	fin-ce-ri-ty
mag-na-ni-mous	sim-pli-ci-ty
mag-ni-fi-cence	so-bri-e-ty
me-lo-di-ous	su-per-flu-ous
mis-pri-fi-on	tau-to-lo-gy
mu-ni-fi-cence	tran-quil-ll-ty
na-ti-vi-ty	ty-ran-ni-cal
ne-ces-si-ty	vir-gi-ni-ty
neu-tra-li-ty	vi-ri-li-ty
no-bi-li-ty	vi-va-ci-ty
o-be-di-ence	un-cer-tain-ty

T A B L E III.

Accented on the third Syllable.

A	-Da-man-tine	me-mo-ran-dum
	a-gri-cul-ture	mo-de-ra-tor
	al-li-ga-tor	not-with-stand-ing
	ap-pre-hen-sive	nu-me-ra-tor
	ar-bi-tra-tor	ob-ser-va-tor
	ba-ri-ca-do	or-na-men-tal
	bas-ti-na-do	per-se-ver-ance
	be-ne-fac-tor	pre-de-ces-for
	com-men-ta-tor	re-pre-sent-ing
	com-pre-hen-sive	re-gu-la-tor
	cor-re-spon-dent	fa-cer-do-tal
	dis-ad-van-tage	fa-cra-men-tal
	dis-re-spect-ful	fa-la-man-der
	en-ter-tain-ment	su-per-vi-for
	e-ver-last-ing	sup-ple-men-tal
	fa-bri-ca-tor	the-o-re-tick
	for-ni-ca-tor	un-ad-vis-ed
	ha-le-lu-jah	un-de-fil-ed
	ho-ri-zon-tal	un-der-min-ed
	how-so-e-ver	un-der-stand-ing
	in-con-sist-ent	un-der-tak-ing
	in-ter-leav-ing	u-ni-ver-sal
	in-ter-med-dle	when-so-e-ver
	in-ter-min-gle	where-so-e-ver
	le-gis-la-tor	who-so-e-ver
	me-di-a-tor	what-so-e-ver

TABLE IV.

Accented on the last Syllable.

A -Ni-mad-vert	su-per-a-bound
le-ger-de-main	su-per-in-duce
mis-ap-pre-hend	su-per-in-tend
ne-ver-the-lefs	ul-tra-ma-rine
ro-do-mon-tade	

LESSON I.

Moral Precepts.

Only by Pride com-eth Con-ten-ti-on.

He lov-eth Trans-gres-si-on that lov-eth Strife.

What-so-e-ver you would that Men should do to you, do ye e-ven so to them.

To do just-ly and righ-te-ous-ly is more ac-cep-ta-ble to God than Sa-cri-fi-ces and Burnt-Of-fer-ings.

Deal not trea-che-rouf-ly with a-ny one.

Let not I-ni-qui-ty be in thine Heart.

He that com-mit-eth A-dul-te-ry lack-eth Un-der-stand-ing.

Wo un-to him that e-sta-blis-heth him-self by I-ni-qui-ty.

Bet-ter

Bet-ter is a lit-tle with Righ-te-ous-ness, than great Gain with Op-pre-si-on and In-jus-tice.

LESSON II.

Religious Precepts.

With-out Faith it is im-pos-si-ble to please God. He that com-eth to God must be-lieve that he is, and that he is a Re-ward-er of all them that di-li-gent-ly seek him.

De-spise not the Or-di-nan-ces of God.

Con-stan-cy and Per-se-ve-rance in Pray-er is ac-cept-a-ble to God.

No Co-ve-tous Man, who is an I-dola-ter, hath a-ny In-he-ri-tance in the King-dom of Christ.

Be not un-e-qually yok-ed to-ge-ther with Un-be-liev-ers; for what Fel-low-ship hath Righ-te-ous-ness with I-ni-quity? what Com-mu-ni-on hath Light with Dark-ness?

Take fast hold of In-struc-ti-on, at-tend to the Words of Wis-dom: Then shalt thou un-der-stand Righ-te-ous-ness, and Judg-ment, and E-quiy, and that all Wick-ed-ness is Fol-ly.

LESSON



LESSON III.

The Fable of the Foolish Stag.

AS a Stag was drink-ing in a clear Foun-tain, he be-gan cu-ri-ous-ly to sur-vey the or-na-men-tal Mag-ni-fi-cence of his Horns, and to pride him-self great-ly in the Beau-ty they gave him, and the for-mi-da-ble Ap-pear-ance they made; at the same time view-ing the di-mi-nu-tive Shape of his Legs, he had a con-temp-ti-ble O-pi-ni-on of them, and thought it great Pi-ty that a Beast with so fine a Head should have such de-spi-ca-ble Legs. Pre-sent-ly he is a-larm-ed with the Cry of the Hounds, and be-ing ap-pre-hen-sive for his Safe-ty, a-way he flies

flies with in-cre-di-ble Swift-ness and Ac-ti-vi-ty ; and gain-ing the Co-vert of a Wood, he finds the Im-pe-di-ment of his Horns, and is en-tan-gled and held fast a-mongst the Branch-es of the Trees. In this mi-se-ra-ble Cap-ti-vi-ty the Hounds pre-sent-ly o-ver-take him, when find-ing it im-pos-si-ble to a-void the me-lan-choly Fate that threa-ten'd him, he thus a-ment-ed his Ca-la-mi-ty : *How fool-ish I was to de-pre-ci-ate those Legs, which a-lone could be ser-vice-a-ble to me, and ad-mire these Horns, which have been ac-ces-sa-ry to my De-struc-ti-on !*

M O R A L.

By this Fable you are taught, of what great Consequence it is to make a right Judgment and Estimation of Things. How many are there who value themselves upon what they ought to be asham'd of, and study Accomplishments things that make them ridiculous ? Beauty and Vivacity are ge-diu-ally prefer'd, especially amongst Youth, and that would make a very great Commander, than perhaps think it more Credit to play upon the Fiddle, or drive six Horses, than to lead an Army of sixty Thousand Men. Like the Stag in the Fable, we are apt to value that most which is of least Service to us.

L E S-



LESSON IV.

The History of Sampson, the strongest Man.

SAMP-SON was the Son of Ma-no-ab, of the Tribe of Dan, a Judge of Is-ra-el twen-ty Years, and a ve-ry great War-ri-or. His Birth was fore-told to his Pa-rents by an An-gel, with the a sto-nish-ing Ac-ti-ons he should per-form; and whilst he o-bey-ed the Will of God, he had Prof-pe-ri-ty in all his Un-der-tak-ings. Go-ing down to Tin-math to take him a Wife, he en-coun-ter-ed a Li on which met him by the Way, and with-out a-ny Wea-pon in his Hand, he tore him to pie-ces as if it had been but a Lamb. Go-ing af-ter-wards to see his Wife,

Wife, he was told that a *Phi-lis-tine* had tak-en her a-way ; up-on which he was de-ter-min-ed to re-venge her Loss ; and ac-cord-ing-ly tak-ing three hun-dred Fox-es, he ty'd them Tail to Tail, put a light-ed Fire-brand be-twixt each, and let-ting them loose a-mongst their stand-ing Corn, it was all burnt up and de-stroy'd. The *Phi-lis-tines* ir-ri-tat-ed with this la-bo-ri-ous piece of Mis-chief, feiz-ed his Wife and her Fa-ther, and burnt them to Death : To re-venge this Bar-ba-ri-ty, *Samp-son* smote them Hip and Thigh with a great Slaugh-ter. Then the *Phi-lis-tines* ga-ther-ed them-selves to-ge-ther, and vow-ed Re-venge. But *Samp-son* took up the Jaw-bone of an *Afs*, and there-with slew a thou-sand of them ; and grow-ing ve-ry thir-fty, he call-ed upon God, and Wa-ter gush-ed out of the Jaw-bone, of which he drank, and re-co-ver-ed his Spi-rits. Go-ing one Night to the Ci-ty of *Ga-za*, it was told the In-ha-bitants that *Samp-son* was there ; up-on which they af-sem-bled to-ge-ther and se-cur-ed the Gates, de-ter-min-ing to search for him in the Morn-ing and kill him : But *Samp-son* a-rose at Mid-night, took the Gates of the Ci-ty (Posts and all) on his Back, car-ri-ed them to the top of an Hill, and made his E-scape. In this Per-

50 *Words of Four Syllables.*

plex-i-ty the *Phi-lis-tines* had re-course to a Wo-man nam-ed *Da-li-lab*, for whom he had great Af-fec-ti-on, and per-swad-ed her to get from him the Se-cret where his Strength lay, and to be-tray him. He a long while a-void-ed her Ar-ti-fices, but at last she pre-vail-ed with him, and he told her that if his Hair was sha-ven off, his Strength would de-part from him. When she had dis-co-ver-ed the Se-cret, she lull-ed him a-sleep on her Lap, and cut-ting off his Hair, de-li-ver-ed him up to the *Phi-lis-tines*, who put out his Eyes, and made him work in the Pri-son House. Af-ter some time it came to pass, that the *Phi-lis-tines* made a great Feast, and of-fer-ed Sa-cri-fi-ces to their God *Da-gon*, for the De-li-ve-ry of *Samp-son* in-to their Hands; and be-ing ve-ry mer-ry, they sent for *Samp-son* from the Pri-son to make them Di-ver-si-on; and his Hair be-ing grown a-gain, his Strength was al-so re-turn-ed; but as his Eyes were out, they ap-pre-hend-ed no Dan-ger. And all the Lords of the *Phi-lis-tines* were af-sem-bled to-ge-ther in the House, and such Num-bers of Peo-ple, that three thou-sand were got on the Roof of the House, to see the Sport. And *Samp-son* was plac-ed near the two Pil-lars which sup-port-ed the House, and he laid his ten a

Hands on them, and pray-ing to God to give him Strength this once to be a-veng-ed on his E-ne-mies, he bow-ed his Bo-dy with all his Might, and the House fell on the Lords, and all that were there-in, so that he slew more at his Death than in his Life.

A Collection of the best English PROVERBS.

A Friend in Need is a Friend indeed.
Fair Words butter no Parsnips.
When the Fox preaches, let the Geese beware.

Fly the Pleasure that will bite to-morrow.
If all Fools wore white Caps, we should look like a Flock of Geese.

Better suffer a great Evil than do a small one.

He who pitieith another, thinks on himself.

The Dainties of the Great are the Tears of the Poor.

Be reasonable, and you will be happy.

God help the Rich, the Poor can beg.

To forget a Wrong is the best Revenge.

He who will be his own Master hath often a Fool for his Scholar.

A Friend's Frown is better than a Fool's Smile.

If the best Man's Faults were written on his Forehead, it would make him pull his Hat over his Eyes.

Industry is Fortune's Right Hand, and Frugality her Left.

Wit once bought is worth twice taught.

A wise Head makes a close Mouth.

Wit is Folly, unless a wise Man hath the keeping of it.

Diseases are the Interest of sinful Pleasures.

He who lives on Hope may die of Disappointment.

Let not your Tongue cut your Throat.

A Lye stands upon one Leg, Truth upon two.

Fat Paunches make lean Pates.

Since you are not sure of an Hour, throw not away a Minute.

Wink at small Faults, for you have great ones.

Attempt nothing for which thou darest not pray to God.

Search others for their Virtues, thy self for thy Vices.

Rather go to Bed supperless, than rise in Debt.

Command foolishly, and thou shalt be obey'd accordingly.

He that's angry without a Cause must be
pleas'd without Amends.

Scald not your Lips with another Man's
Pottage.

If you cannot bite, never shew your Teeth.
He that lies down with Dogs must rise
up with Fleas.

The Dog that licks Ashes trust not with
Meal.

Tell me with whom thou goest, and I'll
tell thee what thou doest.

Of little meddling comes great Ease.

Patience is a Plaster for all Sores.

Where Pride goes before, Shame follows
after.

Name not a Rope to him whose Father
was hanged.

He that makes himself a Sheep shall be
eaten by the Wolf.

He that handles Thorns shall prick his
Fingers.

If you make not much of Three-pence,
you'll never be worth a Groat.

He that will thrive must rise at Five.

He that hath thriven may lie till Seven.

Truth may be blamed, but will ne'er be
shamed.

If things were to be done twice, all would
be wise.

He that stays in the Valley will never get
over the Hill.

54 *Moral Precepts in Verse.*

Where Vice is, Vengeance follows.

If Youth knew what Age would crave,
it would both get and save.

*An Alphabet of Moral Precepts
in Verse.*

A.

A Little Learning is a dang'rous thing.
Drink deep, or taste not the Pierian
Spring.

B.

Be thou the first true Merit to befriend:
His Praise is lost, who stays till all com-
mend.

C.

Content is all we aim at with our Store;
He that has that with Little, needs no
more.

D.

Do thou with Pleasure own thy Errors
past,
And make each Day a Critick on the last.

E.

Ever be silent when you doubt your Sense,
And speak, tho' sure, with seeming Diffi-
dence.

F.

F.

Fortune's vain Favours, never at a Stay,
Like empty Shadows pass, and glide away.

G.

Give to thy poorer Neighbour, if thou see
That thou hast Pow'r, and he Necessity.

H.

He who bewails and not forsakes his Sin,
Confesses only what he'll do again.

I.

Just be thy Thoughts, and every Word
sincere;
And know no Wish but what the World
may hear.

K.

Know this one Truth (enough for Man
to know)
Virtue alone is Happiness below.

L.

Lord of myself I am, whilst those that
have
More Wealth, make that their Lord,
which is my Slave.

M.

Manners with Fortunes, Humours change
with Climes,
Tenets with Books, and Principles with
Times.

N.

Neglected Beauty now is priz'd by Gold,
And sacred Love is basely bought and
sold.

O.

One Science only will one Genius fit,
So vast is Art, so narrow human Wit!

P.

Pride is the never-failing Vice of Fools,
The Wife and Virtuous walk by humble
Rules.

Q.

Quarrels and Strife, and Law-suits wisely
shun ;
By Peace and Silence no Man is undone.

R.

Riches, like Insects, when conceal'd they
lie,
Wait but for Wings, and in their Season
fly.

S.

So live with Man, as if God's curious Eye
Did ev'ry where into thy Actions pry.

T.

T.

Trust not yourself: but your Defects to
know,
Make use of ev'ry Friend and ev'ry
Foe.

V.

Virtuous and vicious ev'ry Man must be,
Few in th'Extreme, but all in the De-
gree.

W.

We think our Fathers Fools, so wise we
grow;
Our wiser Sons, no doubt, will think us
so.

X.

Xerxes survey'd his mighty Host with
Tears,
To think they all must die within few
Years.

Y.

Yesterday's past, To-morrow's none of
thine,
To-day thy Life to virtuous Acts incline.

Z.

Zealously strive with Sense to store thy
Mind,
And to that Sense let Virtue still be join'd.

Another.

Another Alphabet.

A.

A Wit's a Feather, and a Chief a Rod.
A An honest Man's the noblest Work
 of God.

B.

Be sure he be at least as good as thee,
 To whom thy Friendship shall familiar be.

C.

Count all th' Advantange prosp'rous Vice
 attains,
 'Tis but what Virtue flies from and dis-
 dains.

D.

Despair of nothing that you would attain,
 Unweary'd Diligence your Point will gain.

E.

Envy will Merit, as its Shade, pursue ;
 But, like a Shadow, proves the Substance
 true.

F.

First worship God ; he that forgets to
 pray,
 Bids not himself good Morrow, nor good
 Day.

G.

G.

Greatness by Virtue's only understood :
None's truly great that is not truly good.

H.

Honour or Shame from no Condition rise ;
Act well your Part, there all the Honour
lies.

I.

Immodest Words admit of no Defence ;
For want of Decency is want of Sense.

K.

Know well thy self, presume not God to
scan,
The proper Study of Mankind is Man.

L.

Live well, and then how soone'er you
die,
You are of Age to claim Eternity.

M.

Make much of ev'ry Moment of your
Time,
If you aspire in Art to be sublime.

N.

Ne'er judge between two Friends, but
rather see
If thou canst bring them friendly to agree.

O.

O.

Others in Wealth and Pomp their
Thoughts may please,
But be thou rich in wishing none of these.

P.

Pleasure, as wrong or rightly under-
stood,
Is our worst Evil, or our greatest Good.

Q.

Questions may be propounded by a Fool,
That no wise Man can answer for his
Soul.

R.

Reason's whole Pleasures, all the Joys of
Sense,
Lie in three Words : Health, Peace, and
Competence.

S.

Safe in thy Breast close lock up thy In-
tents ;
For he that knows thy Purpose, best pre-
vents.

T.

Thank those that do thee Good, so shall
thou gain
Their second Help, if thou shouldst need
again.

V.

Vice is a Monster of so frightful Mien,
As to be hated, needs but to be seen.

W.

Whoever makes his Father's Heart to
bleed,
Shall have a Child that will revenge the
Deed.

X.

Xantippe brawls, whilst *Socrates* was still,
And ne'er was quiet, till she had her Will.

Y.

Young Men, be diligent, and I'll engage
Your youthful Pains will Pleasure yield
in Age.

Z.

Zeal is a Fire, and useful in its kind ;
But nothing is more dangerous, if blind.



Of NUMBERS.

NUmbers are written two different ways, by Figures or by Letters; as thus:

One	- - - - -	1	- - - - -	I.
Two	- - - - -	2	- - - - -	II.
Three	- - - - -	3	- - - - -	III.
Four	- - - - -	4	- - - - -	IV.
Five	- - - - -	5	- - - - -	V.
Six	- - - - -	6	- - - - -	VI.
Seven	- - - - -	7	- - - - -	VII.
Eight	- - - - -	8	- - - - -	VIII.
Nine	- - - - -	9	- - - - -	IX.
Ten	- - - - -	10	- - - - -	X.
Eleven	- - - - -	11	- - - - -	XI.
Twelve	- - - - -	12	- - - - -	XII.
Thirteen	- - - - -	13	- - - - -	XIII.
Fourteen	- - - - -	14	- - - - -	XIV.
Fifteen	- - - - -	15	- - - - -	XV.
Sixteen	- - - - -	16	- - - - -	XVI.
Seventeen	- - - - -	17	- - - - -	XVII.
Eighteen	- - - - -	18	- - - - -	XVIII.
Nineteen	- - - - -	19	- - - - -	XIX.
Twenty	- - - - -	20	- - - - -	XX.
Twenty one	- - - - -	21	- - - - -	XXI. &c.
Thirty	- - - - -	30	- - - - -	XXX.
Thirty-one	- - - - -	31	- - - - -	XXXI. &c.

Forty - - - - -	40	- - - - -	XL.
Forty-one - - - - -	41	- - - - -	XLI.
Fifty - - - - -	50	- - - - -	L.
Sixty - - - - -	60	- - - - -	LX.
Seventy - - - - -	70	- - - - -	LXX.
Eighty - - - - -	80	- - - - -	LXXX.
Ninety - - - - -	90	- - - - -	XC.
One Hundred - - - - -	100	- - - - -	C.
Two Hundred - - - - -	200	- - - - -	CC.
Three Hundred - - - - -	300	- - - - -	CCC.
Four Hundred - - - - -	400	- - - - -	CD.
Five Hundred - - - - -	500	- - - - -	D.
Six Hundred - - - - -	600	- - - - -	DC.
Seven Hundred - - - - -	700	- - - - -	DCC.
Eight Hundred - - - - -	800	- - - - -	DCCC.
Nine Hundred - - - - -	900	- - - - -	CM.
A Thousand - - - - -	1000	- - - - -	M.



Of NUMBERS.

NUmbers are written two different ways, by Figures or by Letters; as thus:

One	- - - - -	1	- - - - -	I.
Two	- - - - -	2	- - - - -	II.
Three	- - - - -	3	- - - - -	III.
Four	- - - - -	4	- - - - -	IV.
Five	- - - - -	5	- - - - -	V.
Six	- - - - -	6	- - - - -	VI.
Seven	- - - - -	7	- - - - -	VII.
Eight	- - - - -	8	- - - - -	VIII.
Nine	- - - - -	9	- - - - -	IX.
Ten	- - - - -	10	- - - - -	X.
Eleven	- - - - -	11	- - - - -	XI.
Twelve	- - - - -	12	- - - - -	XII.
Thirteen	- - - - -	13	- - - - -	XIII.
Fourteen	- - - - -	14	- - - - -	XIV.
Fifteen	- - - - -	15	- - - - -	XV.
Sixteen	- - - - -	16	- - - - -	XVI.
Seventeen	- - - - -	17	- - - - -	XVII.
Eighteen	- - - - -	18	- - - - -	XVIII.
Nineteen	- - - - -	19	- - - - -	XIX.
Twenty	- - - - -	20	- - - - -	XX.
Twenty one	- - - - -	21	- - - - -	XXI. &c.
Thirty	- - - - -	30	- - - - -	XXX.
Thirty-one	- - - - -	31	- - - - -	XXXI. &c.

Forty - - - - -	40	- - - - -	XL.
Forty-one - - - - -	41	- - - - -	XLI.
Fifty - - - - -	50	- - - - -	L.
Sixty - - - - -	60	- - - - -	LX.
Seventy - - - - -	70	- - - - -	LXX.
Eighty - - - - -	80	- - - - -	LXXX.
Ninety - - - - -	90	- - - - -	XC.
One Hundred - - - - -	100	- - - - -	C.
Two Hundred - - - - -	200	- - - - -	CC.
Three Hundred - - - - -	300	- - - - -	CCC.
Four Hundred - - - - -	400	- - - - -	CD.
Five Hundred - - - - -	500	- - - - -	D.
Six Hundred - - - - -	600	- - - - -	DC.
Seven Hundred - - - - -	700	- - - - -	DCC.
Eight Hundred - - - - -	800	- - - - -	DCCC.
Nine Hundred - - - - -	900	- - - - -	CM.
A Thousand - - - - -	1000	- - - - -	M.





DIALOGUES.

DIALOGUE I.

*Shewing how a little Boy shall make
every Body love him.*

A. **W**HAT is the Reason that every Body is so fond of Master L——?

B. Because he is a good-natur'd Boy, and loves to oblige every Body.

A. Now I fancy it's because he is a pretty Boy.

B. No, that can't be the Reason: there's Master F—— is as pretty a Boy as he, and yet no Body loves him, because he is not obliging.

A. I wish every Body would love me as well as they love Master L——.

B. Why, so they will to be sure, if you endeavour to be as obliging.

A. What shall I do to be so?

B. In the first Place you must never be peevish, nor out of Humour; but always

ways cheerful, and ready to speak when you are spoke to.

A. So I will; and what else must I do?

B. You must be willing to part with a Share of any Thing you have to your Play-fellows, and then they will always be ready to do the same to you.

A. But suppose they should not?

B. Why then they will have the Character of being covetous, ill-natur'd Boys, and you will have the Character of being a generous good-natur'd Boy.

A. That I should like very well. But what else must I do?

B. Why there is another Thing that will be very agreeable, and make every Body love and admire you, and that is good Manners.

A. What is good Manners?

B. It is to behave your self prettily at all Times, especially amongst Strangers. And when you are spoke to, you must say, yes Sir; or, no Sir: Yes Madam, or no Madam. And if you ask for any Thing, you must say, pray Sir give me such a Thing; or pray Madam give me such a Thing. But above all Things, never look silly and shame-fac'd, because People will think you are a Fool. And another Thing be sure you mind, and that is, when you come into a Room, or

go out of it, to make the handsomest Bow you can.

A. Why, now I think of it, Master *L*—— does all these Things; and I suppose, that's the Reason every Body loves him.

B. To be sure it is.

A. Well, I am resolved to behave as handsomely as him, and then I hope I shall be as well belov'd.

B. No doubt of it, my Dear:

*The Child that loves to please, will surely find,
He'll grow in Time the Darling of Mankind.*

DIALOGUE II.

*Shewing how a little Boy shall grow wiser
than the rest of his School-fellows.*

A. **W**HAT is the usefulest Thing in the World?

B. Wisdom.

A. What is the pleasantest Thing in the World?

B. Wisdom.

A. What is Wisdom?

B. It is to do every Thing that is right, and to know every Thing that is worthy of being known.

A. Don't

A. Don't you wish to be wise then?

B. Yes, but how shall I do to grow wise?

A. You must ask Questions, read Books, and mind every Thing you hear.

B. What Questions must I ask?

A. You must ask the Meaning of every Thing you don't understand, or any Thing you want to know ; and you must mind in particular what you are taught at School.

B. I shall always be very glad to learn.

A. Let me hear then if you remember what I taught you the other Day.

B. If you please to ask me, I will answer as well as I can.

A. How is Time divided ?

B. Into Years, Months, Weeks, Days, Hours and Minutes.

A. How many Months are there in a Year ?

B. Twelve.

A. What are their Names ?

B. January, February, March, April, May, June, July, August, September, October, November, December.

A. Repeat the Verses which tell you how many Days there are in each Month.

B. Thirty Days hath September,
April, June and November ;

February

*February hath twenty-eight alone,
And all the rest have thirty-one.*

A. How many Weeks are there in a Month?

B. Four.

A. How many Days in a Week?

B. Seven.

A. What are their Names?

B. Sunday, Monday, Tuesday, Wednesday, Thursday, Friday, Saturday.

A. How many Hours are there in a Day?

B. Twenty-four.

A. How many Minutes in an Hour?

B. Sixty.

A. Very well. Tell me now how Numbers are made.

B. By Units, Tens, Hundreds, Thousands, and Millions.

A. What is a Unit?

B. It is One.

A. How many is Ten?

B. It is ten times One.

A. Let me hear you count Ten.

B. One, two, three, four, five, six, seven, eight, nine, ten.

A. How many is an Hundred?

B. Ten times Ten.

A. How many is a Thousand?

B. Ten Hundred.

A. How many is a Million?

B. Ten

B. Ten hundred Thousand.

A. Very well. Now let me hear if you remember all the different Sorts of Money we have in *England*.

B. There are Halfpence and Farthings in Copper ; Crowns, Half-Crowns, Shillings and Sixpences in Silver ; Guineas and Half-Guineas in Gold.

A. What is the Value of each of them ?

B. A Guinea is twenty-one Shillings, a Crown is five Shillings, a Shilling is twelve Pence, and a Penny is two Half-pence, or four Farthings.

A. Right. Now tell me how you measure the Length of any Thing, or the Distance of one Place from another.

B. By Miles, Furlongs, Yards, Feet, and Inches.

A. How long is each of these Measures ?

B. Three Barley-corns make one Inch, twelve Inches make a Foot, three Feet make a Yard, two hundred and twenty Yards make a Furlong, and eight Furlongs make a Mile.

A. Now tell me how you measure Wine, Beer, Water, or any Thing that is Liquid.

B. By Tuns, Hogsheads, Barrels, Gallons, Quarts, and Pints.

A. How

A. How large are each of these Measures?

B. Two Pints make a Quart, four Quarts make a Gallon, thirty-six Gallons make a Barrel, two Barrels make a Hogshead, four Hogsheads make a Tun.

A. You have answer'd very well, and remember'd every thing right: And if you go on to mind every thing you hear, and remember every thing you learn, you will soon be wiser than the rest of your School-fellows.

DIALOGUE III.

Shewing how a little Boy shall become a great Man.

A. Do not you wish that you may be a great Man?

B. Yes.

A. What will you do that you may become one?

B. I will get a great deal of Money.

A. And do you think that Money will make you a great Man?

B. Yes, to be sure. Why, it will buy me a fine House, and fine Cloaths, and one?

keep

keep me a great many Servants ; and is not that being a great Man ?

A. No. A Man may have a great deal of Money, but if he is either so covetous that he dare not use it, or so foolish, that he knows not how to spend it ; he may be call'd a rich Man indeed, but he can never be thought a great one ?

B. But may not a Man do what he pleases with his own Money ?

A. Yes. But if he expects the Character of a wise Man, he must not spend it like a Fool.

B. That's true ; but a fine House, and rich Cloaths, and many Servants, are not foolish Things, are they ?

A. A Man may have all those Things, and yet not be a great Man.

B. How can that be ?

A. If he takes Pride in nothing but fine Cloaths, he is a Coxcomb ; or if his House or his Equipage is so large and expensive that he cannot afford to pay his Debts, whatever he may fancy himself, he is not a great Man, but a great Rascal.

B. What is a great Man then ?

A. He is one that deserves the Love and Respect of all Mankind.

B. And what must I do to become

and one ?

A. You

A. You must in the first Place be a very good Boy ; you must love your Book better than your Play, and keep company with none but such Boys as do the same. You must take Pleasure in reading the Histories of great Men, and strive to imitate them in their best Qualities. You must endeavour to furnish your self with all Kinds of useful Knowledge. You must learn to write well, to read properly, to speak fluently, and to think with Judgment. In short, you must love God and good Men, and fear nothing but to do an ill Action.

*Let this be your Plan,
Learn all that you can,
And you'll be a great Man.*





R I D D L E S.

I.

ONE Father had twelve Sons, these
each a Race
Of thirty Daughters with a double Face.
Their Looks are black and white suc-
cessively ;
They all immortal are, and yet all dye.

II.

I reach all Things near me and far off to
boot,
Without stretching a Finger, or stirring a
Foot;
I take 'em all in too (to add to your
Wonder)
Tho' many and various, and large, and
asunder ;
Without jostling or crowding, they pass
side by Side
Thro' a wonderful Wicket not half an
Inch wide.

G

III. My

III.

My Friend and I from Home did part,
He had some Yards of me the Start,
We ran a hundred Miles or more,
And he still kept that Space before ;
Nor more nor less, we all agree,
Tho' he run twice as fast as me.
Tell me then how it came to pass,
That I no farther beaten was.

IV.

Eyes I have, and yet I've none ;
I have Joints, yet have no Bone ;
I have a Face, but not a Feature,
Yet resemble every Creature ;
I am tall, and yet am low ;
I am quick, and yet am slow ;
I'm, in short, just what you please,
Yet am not any one of these.
He who guesses what I am,
Needs be no very cunning Man.

V.

What is that, which hath been To-morrow, and will be Yesterday?

SOLUTION.

- I. The Year.
- II. The Eye.
- III. The Fore-Wheels and Hind-Wheels of a Coach.
- IV. The Reflection in a Looking-glass.
- V. To Day.





O F T H E
Four S E A S O N S of the Year.

S P R I N G.

SPRING is the most joyful Season of Nature, who now begins to cloath herself in all her Beauties. Cold *Winter* wrapt in Furs, resigns his Seat, and turns aside his wither'd Face: The smiling Countenance of *Spring* succeeds. Warm gentle Gales begin to blow, and soft descending Showers moisten the Earth. The Ground is cover'd with young verdant Grass, intermix'd with Flowers of various Colours, the Violet, the Cowslip and the Daisy. The Trees put forth green Buds, and deck themselves with Blossoms. The Birds fill every Grove with Melody; Love tunes their Voices they join in Pairs to build their little Nest with great Industry and surprizing Art which oftentimes unlucky Boys destroy. The careful Farmer now ploughs up his Fields

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Fields, cast his Grains into the Bosom of the Earth, and waits for Harvest. Now too the tender Lambs skip over the Grafs in wanton Play, the Cuckoo sings, and universal Nature seems to rejoice.

S U M M E R.

SUMMER succeeds. The Sun now darts his Beams with greater Force, and lengthens out the Day. The Flocks and Herds, unable to endure the piercing Heat, retire beneath the Shade of some large spreading Tree. The vigorous Youths betake them to the cooling Stream, and swim with pleasure on the Surface of the Water. Early in the Morning the careful Mower walketh forth, his Scythe upon his Shoulder, a short Pipe in his Mouth, and a Leather Bottle in his Hand ; he cometh into the Meadows, and with a sweeping Stroke cuts down the Grafs. The jolly Haymakers with Fork and Rake soon follow him ; they toss, and turn, and spread the new-mown Hay, or raise it into Cocks ; while Laugh and Joke, and merry Tale or Song echo the Meadow round. The Dairy now smells sweet, and the blithe Milk-maid treats her simple Swain with Curds and Whey. The silent Angler, on the River's Brink,

betrays the Fishes with his baited Hook.
But see! the Face of Heaven is overcast,
black Clouds arise, hoarse Thunder at a
Distance first is heard, and soon the
glaring Flash and loud amazing Clap burst
o'er their Heads, while from the teeming
Clouds the sudden Shower with Violence
descends.

A U T U M N.

A U T U M N comes on. The yellow Harvest tempts the Reaper's Sickle, and the glad Farmer fills his spacious Barns with various Grain. The sanguine Sportsmen traverse now the Fields with various Instruments of Death. The Net wide-spreading, in its tangling Arms confounds the fluttering Covey: while the fatal Gun, with Level true, brings down the frightened Bird, Plover or Partridge, or the fine-plum'd Pheasant. But hark! the Cry of Hounds and Huntsmen strike the Ear, and see, the bounding Stag flies o'er the Forest. The Shifts and Doubling of the timorous Hare, and all the various Cunning of the Fox, are brisk vain. Now in the tangling Wood the dread Boy with Eagerness pulls down the clustering Nut. The mellow Orchard still now affords its various Fruit; Peach, seem Plumb,

Plum, or Nectarine, Pear, Apple, Apricot, or Fig. The juicy Grape swells with its luscious Store, and the large Tun o'erflows with generous Wine. Now too the provident laborious Bees, their Winter Stock of Honey hoarded up in waxen Cells, by savage Man are cruelly robb'd and murder'd. But see! the rising Mists at Morn and Even, the chilling Breeze, the falling Leaves, and the decaying Herbage all around, proclaim the Approach of a more sultry Season.

W I N T E R.

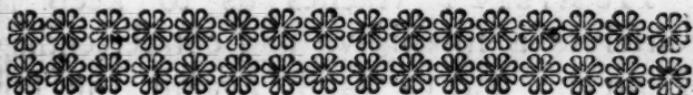
TIS WINTER, the Trees are all divested of their Leaves, and silent Birds sit pensive on their naked Branches. No Musick glads the Grove, nor Verdure cloaths the Plain. Cold Winds arise, and Fogs, and the faint Sun is scarcely seen or felt. The pinching Cold now makes Men shiver; the Rugg, the Furr, and the lin'd Waistcoat Warmth supply: or round shifts the cheerful Fire they sit, and talk, and laugh, and sing, as the full Glasf goes are briskly round, while thro' the long dark the dreadful Night the North-wind whistles, the Tempest roars. 'Tis keen and chilling Frost; the Powers of Nature seem bound up, or dead: The Waters all

80 *The Four Seasons of the Year.*

all congeal'd to Ice, admit the Croud of sliding Boys, or bolder Youths with Scates beneath their Feet, who swiftly skim around the level Surface. The Snow descends, and covers all the whitten'd Plain : The careful Farmer feeds his Flocks and Herds with Hay ; the Thresher in his Barn from Morn to Night pursues the Flail's laborious Task. But now a softer Wind blows from the South, the Ice dissolves, the Snow melts from the Mountains, the green Surface of the Earth again appears, and seems to promise the Return of Spring.



The



The D U T Y of M A N.

1. *Of the Duties we owe to Ourselves.*

TH E R E are three Kinds of Virtue, *Human*, *Social*, and *Divine*. The first comprehends all the Duties we owe to Ourselves; the second, those we owe to Society; and the third, our Behaviour and Duty to God. *Human Virtue* consists in the right Use of our Reason, and the regular ordering of our Passions and Appetites, and may be divided into the particular Duties of *Consideration*, *Humility*, *Meekness*, *Contentment*, *Prudence*, *Fortitude*, and *Temperance*.

CONSIDERATION is the Habit of thinking and attending to whatever concerns us; it keeps the rational Faculties always in exercise, and leads us to find the Pleasure and Advantage of furnishing the Mind with any useful Knowledge and Experience.

HUMI-

HUMILITY teaches us to keep in ourselves a submissive and condescending Temper ; and to watch against the first Emotions of Pride, Vain-glory, and Self-conceit.

MEEKNESS is the keeping our Resentments and angry Passions under Command ; by which we are deliver'd from Fierceness or rash Anger ; from Fury or violent Anger ; and from Malice or continued Anger.

CONTENTMENT is the moderating of our covetous, fretful, and envious Passions. By this Virtue we are freed from uneasy Thoughts about our own Lot and Station in the World ; from irregular Desires after things which it is improbable we should ever attain ; and from envying the Ease, Enjoyments, or Possessions of others.

PRUDENCE is the wise and orderly Disposal of our Thoughts, Words, Actions, and Affairs. This leads us to study well the Reason and Fitness of Things with regard to our selves and others ; by which means Rashness of Expression and Indecency of Action are prevented ; an eager

eager talkative Disposition is cur'd ; Affection is shamed ; mean and vain Amusements are dropt ; and a disorderly unforecasting Temper is brought to Method and Contrivance.

FORTITUDE is that Strength and Constancy of Mind which teaches us to bear the Disposition of Providence, the Affliction of the Body, the Frowns of Fortune, the Villainy of wicked and the Impertinence of foolish Men, with Patience and Resignation.

TEMPERANCE is the regular and moderate use of those things that are allow'd for the Health, Pleasure, and Sustenance of the Body ; and by which we are taught to abstain from all Excess in Eating and Drinking ; to be modest in our Cloathing and Ornaments ; to be moderate in our Diversions ; to subdue all irregular and violent Passions ; and so to preserve the Body from Sloth and Idleness, as to render it a fit Instrument both of Action and Pleasure to the Mind.

2. *Of the Duties we owe to Others.*

SOCIAL Virtue consists in behaving rightly, and in doing what is just and fit to all with whom we have to do; and may be comprehended under the six following Heads, *Justice, Charity, Courtesy, Modesty, Gratitude, and Peaceableness.*

J U S T I C E forbids every thing that would injure another either in his Estate and Possession, or in his Reputation and good Name. It forbids all Theft of Money or Goods; all malicious Wrongs, or worsting a Person out of Spite; all Oppression, where a Man has Power over the Goods or Trade and Business of another; and all Frauds, where a Man has more Knowledge and Wit than another, or is let into some Secret by which he takes advantage to deceive and injure him. Justice also forbids us to hurt the Credit and Reputation of another, by witnessing openly things that are false, or by whispering secretly evil Surmises and reproachful Stories; or by aggravating small Faults with wrong and malicious Circumstances; or by deriding and scoffing at a Person to make him look little. And lastly,

lastly, we must suit our Words and Actions to the Truth of Things with the greatest Integrity, according to our best Skill and Apprehension.

CHARITY has respect to the *Faults*, the *Wants*, and the *Opinions* of Men. As it respects the Faults and Failings of Men, it consists in preventing others, as much as we can, from committing them; in putting the best Construction upon the Faults of others; in counselling and endeavouring to mend those who do amiss; in forgiving many Offences; and in avoiding all needless Talk of a Person's Crimes, and disliking to hear Reports spread of them. As it hath respect to the *Wants* and *Necessities* of others, it shows itself in enquiring after distress'd Persons; in pitying those that are in Want and Affliction, and in being tenderly affected towards them; in contriving Affairs and Expences so as to have something ready for charitable Occasions; and in being well pleased when Opportunities of doing good offer themselves. Lastly, in matters of *Opinion*, Charity will consider and allow for different Education and Impression of Things upon the Minds of Men, and for different Capacities and Judgment.

COURTESY is that Virtue by which we are taught to carry it towards all in an humane, civil, affable, and condescend-ing manner. This is peculiarly graceful in Princes and Civil Magistrates, in great Men to their Inferiors, and in all Masters of Families to their Wives, Children, and Servants. It is also exceedingly becom-ing in all such as excel in Wisdom and Virtue, or possess any Excellencies or useful Talents above others, to condescend in an easy affable manner to use their Abilities for the Benefit and Instruction of such as are less prudent and knowing.

MODESTY teaches us the due Defe-rence and Respect which we owe to all who are superior to us either by Birth and Fortune, or by any useful Knowledge, Learning, and Wisdom.

GRATITUDE is the being so sensible of a Benefit or Obligation, as to exert one's self in proper Returns of Kindness or Thankfulness. It consists in a careful Observation of Benefits conferr'd, that they do not pass neglected, nor be taken for things of course; in a true Value and Esteem for the Spirit and Principles from whence such Favours flow, interpreting them

them in the best manner; and in a Disposition to make suitable Returns, and rejoicing in the Opportunities of doing so.

PEACEABLENESS is that Virtue which teaches us to be quiet and easy in ourselves, and inoffensive to others. In order to this, we must bring our own Minds and Spirits into a settled Tranquillity, and an habitual Disposition to be quiet. We must have in our Hearts an unconquerable Benevolence and Good-Will. We must watch against every reproachful Word, and defaming or provoking Expression. We must candidly interpret the Designs and Meanings of others. We must check Curiosity, and a Meddling undesired with other People's Affairs. And we must be quick to heal and soften the Spirits of Men when they begin to be ruffled and uneasy.

3. *Of our Duties to God.*

THE chief part of our Duty to God consists in the constant Practice of all the foregoing Virtues, as Occasions offer through the whole Course of our Lives; and in looking upon them as the eternal and unalterable Laws which he has given us to act by. To which we

must add, the great Veneration of his Power and Wisdom, a Fear of offending his Justice, an entire Reliance on his Goodness and Providence, a Resignation to his Will, with Prayer and Thanksgiving for all his Mercies, always regarding this Life as a State of Probation and Trial only, in which according as we behave ourselves well or ill, we shall be rewarded or punished in another.

*A proper PRAYER for a Child
Morning and Evening.*

A Lmighty God, the Giver of all Goodness, grant me Grace to avoid all Temptations to Sin, and that as I grow in Years, so I may grow in Learning and Good Manners: That I may order my self lowly and reverendly to all my Betters; that I may hurt no body by Word or Deed; that I may be true and just in all my Dealings; that I may bear no Malice or Hatred in my Heart; that I may keep my Hands from picking and stealing, my Tongue from Evil-speaking, Lying, and Slander, my Body in Temperance, Soborness, and Chastity; and that I may neither covet nor desire other Men's Goods, but learn and labour truly

to

to get my own Living, and do my Duty in that State of Life unto which it shall please thee to call me, thro' Jesus Christ our Lord. Amen.

If the Child is very Young, the following may be sufficient for a while.

PR A Y God bless me, and make me a good Child and an honest Man.
Amen.



Description of a Good Boy.

A Good Boy is dutiful to his Father and Mother, obedient to his Master, and loving to all his Play-fellows. He is diligent in learning his Book, and takes a Pleasure in improving himself in every thing that is worthy of Praise. He rises early in the Morning, makes himself clean and decent, and says his Prayers. If he has done a Fault, he confesses it, and is sorry for it; and scorns to tell a Lye, tho' he might by that means conceal it. He loves to hear good Advice, is thankful to those that give it him, and always follows it. He never swears, or calls Names, or uses any ill Words to his

Companions. He is never peevish and fretful, but always cheerful and good-humour'd. He scorns to steal or pilfer any thing from his Play-fellows ; and would rather suffer wrong than do wrong to any of them. He is always ready to answer when he is asked a Question, to do what he is bid, and to mind what is said to him. He is not a Wrangler or quarrelsome, and keeps himself out of all kinds of Mischief which other Boys run into. By this means he becomes, as he grows up, a Man of Sense and Virtue ; he is beloved and respected by all that know him ; he lives in the World with Credit and Reputation, and when he dies is lamented by all his Acquaintance.

A Bad Boy described.

A Bad Boy is undutiful to his Father and Mother, disobedient and stubborn to his Master, and ill-natur'd to all his Play-fellows. He hates his Book, and takes no Pleasure in improving himself in any thing. He is sleepy and slothful in a Morning, too idle to clean himself, and too wicked to say his Prayers. He is always in Mischief, and when he has done a Fault will tell twenty Lies in hopes

hopes to clear himself, which is only making bad worse. He hates that any body should give him good Advice, and when they are out of sight will laugh at them. He swears and wrangles, and quarrels with his Companions, and is always in some Dispute or other. He will steal whatever comes in his way ; and, if he is not catch'd, thinks it no Crime, not considering that God sees whatsoever he does. He is frequently out of Humour, and sullen and obstinate, so that he will neither do what he is bid, nor answer any Question that is asked him. In short, he neglects every thing that he should learn, and minds nothing but Play or Mischief, by which Means he becomes, as he grows up, a confirm'd Blockhead, incapable of any thing but Wickedness or Folly, despised by all Men of Sense and Virtue, and generally dies a Beggar.





S T O R I E S

Proper to raise the Attention and
excite the Curiosity of Children.



The Story of St. GEORGE and the Dragon.

Saint George for England, one of the noblest Champions in the World, was born in the City of Coventry; his Father's Name was Albert, High-Steward of England. As soon as he was born, he was put under the Care of three Nurses, one to give him suck, another to keep him asleep, and a third to provide him Food.

But there was a wicked Enchantress, whose Name was *Calyt*, that liv'd in a Cave in the middle of a thick Wood, and she found an Opportunity to steal him from the Nurses, and kept him in this Cave till he was eighteen Years old. Then she furnish'd him with a strong Suit of Armour, an excellent Horse, and the sharpest Sword in the World ; and he set out from the Cave to seek Adventures.

He travell'd till he came to the Borders of the Kingdom of *Egypt*, where meeting with a poor Hermit, St. *George* asked him, Where he might have Lodging for himself and his Horse ? Alas ! Sir, said the Hermit, you seem to be a Stranger in this Country, and it is very unhappy for you that you are come into it ; for the whole Country is almost destroy'd by a terrible Dragon, who devours every Day a young Virgin, insomuch that he hath now destroy'd all the Virgins in the Kingdom, except the King's Daughter, and she is to be sent to-morrow Morning to be devour'd by him.

St. *George* hearing this, was determined to deliver the King's Daughter from the Jaws of the Dragon, or to lose his Life in the Attempt. He stay'd all Night in the Hermit's Cave, and rising early the next

Morn-

94 *St. George and the Dragon.*

Morning, he buckled on his Armour, and mounting his Horse, he rode towards the Place where the Hermit told him the Dragon was. He had not gone far before he overtook them leading the King's beautiful Daughter to the Place where she was to be devoured, and addressing himself to the Princess, Fair Lady, said he, it were pity that so much Beauty should become a Prey to the Jaws of a merciless Dragon, I therefore beg that you will go back to your Father's Palace; for I am determined either to kill the Dragon, or to lose my own Life. Sir Knight, answer'd the Princess, I am surprized that a Stranger should so generously hazard his Life for my Sake; but if you are resolved upon it, I will go back to my Father's Court, and pray for your Success.

So she returned to her Father's, and St. *George* enter'd the Valley, and advanced towards the Cave where the Dragon lay. The Dragon no sooner saw him, but he sent forth such terrible Roarings, that all the Valley shook with the Noise. St. *George* was not at all daunted; but, setting Spurs to his Horse, ran furiously against him with his Spear. The Scales of the Dragon were so hard, that the Spear was broke in a thousand Pieces;

and

and the Dragon fought so furiously with his Wings and his Tail; that St. George had much ado to sit upon his Horse. At last the Dragon opening his wide Mouth, was just going to devour both St. George and his Horse; but St. George turning nimbly about, thrust his Sword down his Throat, and pierced him through the Heart, so that he fell down under his Horse's Feet. Then alighting from his Horse, he cut off the Head of the Dragon, and fixing it on the Point of the broken Spear, he carry'd it in triumph to the King's Court, where great Rejoicings were made. The fair Princess, whom he had deliver'd from Death, presented him with a Diamond Ring of great Value, and after some time became his Wife.





The Story of Guy Earl of WARWICK.

THE famous English Champion Guy, was born in *Warwick*: When he was but a Boy, he was so expert at Wrestling, Boxing, and all other Exercises, that none of his Companions durst encounter him. As he grew up, he fell in love with *Phillis* the Beautiful Daughter of the Earl of *Warwick*; but she told him, he must first win her Love by noble Deeds of Arms; and when he had made himself worthy of her by his Courage, he might then hope for her Affection, but not before.

So

So *Guy* set out to seek Adventures : his first Exploit was upon a monstrous wild Cow, whose Horns were four Foot long, and exceeding sharp ; her Eyes glar'd like Fire, and she was so terribly fierce and strong, that she destroy'd both Man and Beast, and no body durst travel that Way. *Guy* took a Battle-Ax in his Hand, and went into the Forest where she was. As soon as she espy'd him, she began to roar and bellow most furiously ; and running at him with all her Might, *Guy* watch'd her coming, and with his Battle-Ax he gave her such a Blow on the Forehead, as made her fall back on her Rump ; but recovering herself, she made at him again with more Fury than before, and had certainly kill'd him if he had not jump'd aside ; and as she pass'd by him he gave her such a Stroke under the Ear, as brought her once more to the Ground, and made her roar in so terrible a manner, that all the Beasts of the Forest were frighted ; but *Guy* undauntedly followed his Blow, and tho' he was many times in great Danger of being caught upon her Horns, yet he always very dexterously avoided it, till at last having given her a great many Wounds about the Head, she fell down upon the Earth, and with a horrid Groan

expired. Great Rejoicings were made at the Death of this monstrous Cow ; one of her Ribs was hung up in *Warwick-Castle*, and is to be seen there to this Day.

After this, *Guy* went over into *France* to seek Adventures, where travelling thro' a Forest he met with a Giant whose Name was *Rumbo*, so large and tall, that he could step over a House with as much Ease as we step over a Kennel ; or peep into the Steeple of a Church, and toll the Bells with his Finger. Friend, said he to *Guy*, dost thou know one *Guy of Warwick* ? they say he is valiant Knight, I long to fight with him. Then, said *Guy*, Thou may'st satisfy thy Longing as soon as thou wilt, for I am the Man. Art thou the Man ? said the Giant : I fancy thy Sword will not cut. Why then, said *Guy*, I will whet it on thy Bones before we part. With that the Giant pulled up a large Tree by the Roots, and began to lay about him with great Fury ; but *Guy* nimbly avoided his Blows, and watching an Opportunity, with one Blow cut off all the Giant's Toes, so that he fell down to the Ground. Well, Monster, said *Guy*, dost thou think my Sword will cut now ? O hold thy Hand, said the Giant ; spare my Life, and I will be thy Slave for ever. So *Guy* spared

spared his Life, and the Giant followed him as his Servant.

As they travelled along they heard the most terrible Roarings that ever were, and looking about, they espy'd a Lion and a Dragon fighting together. This is brave Sport, said Guy, let them fight it out, and I will take up the Conqueror. After they had fought some time, the Lion grew weary, and could fight no longer. Then Guy stept up to the Dragon, and gave him a swinging Blow with his Sword; upon which the Dragon turn'd about and flew at him with great Fury. But Guy managed his Sword so well, and gave the Dragon so many Wounds, that he had enough of it, and stretch'd forth his Wings to fly away: But Guy watched that Opportunity, and thrust his Sword under the Wings of the Dragon quite to his Heart, and kill'd him on the spot. Then the Lion came to him fawning, and laid himself down at his Feet in token of Gratitude for his Deliverance.

After these Adventures were finish'd, and many other noble Exploits were perform'd, Guy return'd to England, and marry'd his beautiful Phillis; and after the Death of her Father he was made Earl of Warwick.



The Story of FORTUNATUS.

FORTUNATUS was born in the City of Famageſta, in the Island of Cyprus. His Father had been a very rich Merchant, but by living extravagantly he was reduc'd to Poverty. Now *Fortunatus* thinking himself a Burden to his Father, resolv'd to go out into the World and seek his Fortune. It happen'd one Day, as he was wandering about, that he lost himself in the midst of a great Wood, where he was oblig'd to continue all Night. In the Middle of the Night the Bears, and Lions, and Wolves began to roar terribly, so that he was obliged to secure himself by getting up

up into a Tree ; but towards Morning he was espy'd by a young Bear, who began to climb up the Tree, and made at him with great Fury. But *Fortunatus* defended himself so well with his Sword, that at last he cut off one of the Toes of the Bear, so that he fell from the Bough on which he stood, and broke his Back. *Fortunatus* seeing this, came down from the Tree in Safety, and it being now Day-light, he wander'd along the Forest very hungry and very weary.

At last he met with a Lady whose Eyes were muffled up ; she held forth her Hand and presented him with a Purse, saying, My Name is *Fortune*, I present thee with this Purse, which will never be empty ; but whensoever thou puttest thy Hand into it, thou shalt always find it full of Money. *Fortunatus* thank'd her, and was very glad of such a Present. And now getting into a Road, he presently came to a great City, where he furnish'd himself with Horses, and Servants, and rich Cloaths, and liv'd in all respects like a Prince ; and when he put his Hand into his Purse, he had always Money to pay for whatever he bought.

After some time he took it into his Head, that he would travel all over the World : So furnishing himself with Diamonds and

Jewels, and all Manner of Conveniences in the richeſt Manner poſſible, he ſet forth, and travell'd into all the Princes Courts in Europe; and ſo magnificent was his Appearance, that he outſhone all the Kings and Princes of the World. At laſt he came to the City of *Constantinople*, where the Grand Seignior kept his Court, who ſhew'd him all the Riches of his Palace, Gold and Silver, and Diamonds in Abundance; but at laſt he took him into a Room, where he told him was a Jewel worth all that he had ſeen. I ſee nothing, ſaid *Fortunatus*, in this Room, but an old Hat. That Hat, ſaid the Grand Seignior, is the Jewel I prize above all the Riches in the World. So taking it in his Hand, This Hat, ſaid he, I call my Wishing-Hat; for if I put it on my Head, wheresoever I wiſh myſelf to be, I am tranſported thither in a Moment, tho' it be at ever ſo great a Distance, over Cities or Mountains, or Seas or Oceans.

Fortunatus was prodigiously ſurpriz'd at the Account of this Hat, and thought to himſelf, if I could get this Hat to my Purſe, I ſhould be the happiest Man in the World. Pray, ſaid he to the Grand Seignior, is not this Hat heavier than other Hats? No, ſaid the Grand Seignior; put it on your Head, and you will find it

no

no heavier than a common Hat. *Fortunatus* put it on his Head, and immediately wishing himself in his own Country, he flew out of the Window, and left the Grand Seignior in the utmost Rage and Confusion.

And now *Fortunatus* was as happy as his Heart could desire. He need but put his Hand in his Purse, and he had Money for whatever he wanted ; he need but put on his Wishing-Hat, and he was convey'd in a Moment wheresoever he pleas'd. And hearing the King of *England* had a Daughter, who was the most beautiful Creature in the World, he resolv'd to see her ; so putting on his Wishing-Hat, he wish'd himself in *London*, and in a Moment he found himself there.

He immediately put himself in the richest Equipage imaginable, and went to Court. All the Ladies admir'd his Dress, which was nothing but Gold and Diamonds ; but when he appear'd every Day in a different Suit equally rich, they were surpriz'd. At last he found an Opportunity of addressing himself to the Princess, and declaring his Love to her. She told him, if he would discover to her how he came posseſſ'd of so much Wealth, she would grant him her Affection. Not being able to deny his Mistress any thing,

he

he shew'd her his Purse, and told her the Secret of it, that it would never be empty. She was mightily pleas'd that she had got this Secret out of him, and appointed him the following Night to make her a Visit, promising to let him in to her Apartment. In the mean time she caused a Purse to be made exactly like his, and when he came, she had before contriv'd to mix a sleeping Dose with his Wine, so that when he had drank a Glass or two, he fell fast asleep. Whilst he was asleep, the Princess cut off his Purse, and sew'd her own in its Place. When he awak'd, he knew nothing of what had pass'd, but before he went away, wanting to give something to the Servants, he put his Hand in his Purse, and found nothing in it. He presently suspected what had been done, but fearing to demand the Purse of the Princess in her Father's Court, he catched her in his Arms, and wish'd himself with her in some desert Place alone ; and immediately they found themselves sitting under a Tree in a lone-some Forest. The Princess was prodigiously frighted at being carried away in this Manner, and so faint that she could hardly speak ; but seeing some Fruit upon the Tree under which they sate, she desir'd him to get her some of it. He

was very willing to oblige her, and getting up into the Tree, he left his Hat upon her Head. As she was sitting upon the Ground in great Grief, O that I was but in my Father's Court! said she; and no sooner had she spoke, but she was gone in a Moment, leaving *Fortunatus* in the Tree without either his Hat or his Purse.

He came down from the Tree in great Perplexity what he should do to recover his Hat and his Purse; and sitting down upon the Ground, he began to eat one of the Apples he had got, upon which two large Horns immediately sprouted from his Head. He was now in a worse Condition than before; but an old Hermit coming up to him, told him, if he would eat one of the Apples of another Tree which grew just by, his Horns would fall off. He presently eat one of them, and his Horns fell off. So taking some of each of these Apples with him to Court, he contrived to have one of them left in the Prince's Apartment; when she came in, seeing a beautiful Apple lying upon the Table, she ate it, and presently two large Horns grew out of her Head. All the Physicians in the Kingdom were sent for, but none of them could remove these Horns. At last *Fortunatus* disguising

ing himself as a Physician, came to Court, and undertook to remove them. He was taken into the Princess's Apartment, where the first Thing he saw was his Wishing-Hat, hanging upon a Peg, for they did not know the Virtue of it. Well, thought he, if I can but be satisfied she had got the Purse about her, then I shall know what to do. So he told her he must have a Thousand Crowns for removing her Horns; to which she agreed. Upon this he gave her the other Sort of Apple to eat, and her Horns fell off. She was prodigiously rejoiced, and took out the Purse to pay him. As soon as *Fortunatus* saw his Purse, he clap'd on the Hat, and taking her in his Arms, wish'd himself with her in his own Country, where they found themselves in a Moment. After he had upbraided her with stealing his Purse, he took her and put her into a Nunnery, and left her to spend the rest of her Life in Repentance and Devotion.

And now beginning to reflect how much Trouble and Danger his Hat and his Purse had brought him into, he was convinced that great Riches are a great Burthen, and that the having our Wishes often lead us into Miseries and Misfortunes.

tunes. Wherefore, taking the Hat and the Purse, he burnt them in the Fire; and ever after liv'd in a quiet and comfortable State.



The



The Story of REYNARD the Fox.

IN the middle of the Summer, when the Woods and all the Fields were cloathed in Green, and in the height of their Beauty, the royal Lion, who is the King of Beasts, proclaimed a Feast, and invited all the Beasts of the Forest to come to his Court, and pay their Obedience unto him. There was *Isgrim* the Wolf, *Bruin* the Bear, *Grimbar* the Brock, *Curtise* the Hound, *Tybert* the Cat, *Keyward* the Hare, *Bellin* the Ram, with many others: But *Reynard* the Fox had been guilty of so many Crimes, that he durst not come to Court.

The

The first that stood up to accuse him was *Bruin* the Bear, who said thus: May it please your Highness, that wicked Fox came into my House by Violence, and finding my Children lying in their Nest, he pist all over them in such a Manner, that with the Sharpness of his Urine they became blind. The next that accused him was *Keyward* the Hare, who spoke as follows: May it please your Highness, this dissembling *Reynard* promis'd that he would teach me my Creed, and make a good Christian of me; and inviting me to come sit between his Legs, he caught me by the Throat in such a manner that he made me cry, *Credo, Credo*, for my Life; and if the Panther had not just then come by, he had certainly kill'd me. The next that spoke was *Isgrim* the Wolf, who said, That walking one Day with *Reynard* in the Fields, we espy'd a Mare with a Foal, and I having a Mind for the Foal, I sent *Reynard* to the Mare, to ask the Price of it, who came back and told me the Price was written in the Mare's hind Foot, but, as I cannot read, said he, you had better go yourself: Upon which I went, and asking to see the Price of her Foal, I had no sooner taken hold of her Foot, but she gave me such a Blow on the Head with

her Iron Shoe, that she almost beat my Brains out.

Many other Complaints were made against *Reynard the Fox*; upon which the Lion ordered *Bruin the Bear* to go to him, and command his Attendance in Court to answer the Crimes laid to his Charge. *Bruin* went to the Fox, who promised to come with him to Court; but as they came along, the Fox espy'd a large Tree in a Carpenter's Yard, which was cloven almost in two, and the Wedge sticking in it. So says he to the Bear, Uncle *Bruin*, I know you love Hony, in the Opening of yon Tree is the finest Hony you ever tasted. Away they went into the Carpenter's Yard, and the Bear thrusting his Head eagerly into the Cleft of the Tree, the Fox pull'd out the Wedge, and the Tree closed together, and held him fast till the Carpenter came, who beat him almost to Death, whilst the Fox ran away laughing.

The Bear came roaring to Court in a bloody Condition, and told how the Fox had served him; upon which *Tybert the Cat* was sent to command his Attendance. As soon as *Reynard* saw the Cat, O Cousin *Tybert*, says he, I should have come to Court presently, but I am glad you are come: I was fitting down to Dinner up-

on a Dish of Mice, which I am going to fetch from the Parson's Barn, and you shall go with me. The Cat was very glad to hear of Mice, and went very readily. When they came to the Barn, Come, says the Fox, you shall go in at that Hole, and I will go in at this. Now the Fox knew that the Parson had set a Trap against that Hole, and no sooner was the Cat got in than she was caught by the Neck, and before she could get out was almost strangled.

When this was told the Lion, he sent *Bellin* the Ram, and *Keyward* the Hare, desiring they would be aware of his Tricks, and bring him by Force along with them. *Reynard* saw them coming, and came out to meet them, saying, O my Friends, I was just writing a Letter to his Majesty the Lion, and I am glad you are come to carry it. If *Keyward* will step in, and do me the Favour to write the Superscription I shall be obliged to him. So they went in together, leaving the Ram at the Door; and no sooner were they got in, but *Reynard* seiz'd the poor Hare by the Throat, and twisted off his Head, which he put into a little Bag, and immediately return'd to the Ram and hung it about his Neck, saying, There is the Letter to his Majesty, and *Keyward*

desires, as you are but slow of Foot, that you will be going on, and he will presently overtake you. So the Ram went on, suspecting nothing, and *Reynard* made a delicious Feast of the Hare. But when the Ram came to deliver the Letter to his Majesty, behold, there was nothing but the Head of poor *Keyward*!

At this the Lion was in the greatest Rage imaginable, and was going to send a whole Troop of Beasts to fetch the Fox by Force, when; to their great Surprize, he came into Court of his own Accord. All the Beasts immediately cry'd out against him. The Wolf show'd the desperate Marks of the Mare's Foot ; the Bear show'd his bloody Face and beaten Sides ; the Cat show'd a black Circle round her Neck, where she had like to have been hang'd ; and the Head of poor *Keyward* was produc'd against him. The Fox declar'd himself innocent of all these things, and desir'd to be heard in his own Defence ; which being granted, he began thus : As to my Friend *Igrim* the Wolf, I told him no more than the Mare told me, and if he was Fool enough to believe her, I can't help it. As to my Cousin *Bruin*, he was seeking for Hony, when he should have been doing your Majesty's Busines, and was therefore serv'd according to his Deserts.

serts. The same may be said of *Tybert* the Cat. And as to the Death of poor *Keyward*, it is plain that *Bellin* must have done it himself, and now would lay the Crime on me; and he that says to the contrary, I here defy him to the mortal Combat, and will make good what I say upon his Body.

Upon, this *Isgrim* the Wolf desired he might accept the Challenge; which the Lion granted, and a Ring was presently made for the Combatants. The Fox now fearing the Wolf would be too many for him, bethought himself of a Stratagem, which was this; he pist upon his Tail till he made it very wet, then rolling it all over in the Dust, when they began to fight he whisked it two or three times in the Eyes of the Wolf, and quite blinded him; and the Dust and the Urine together made his Eyes smart so intolerably, that he could not bear it. So begging for Quarter, the Victory was declared for the Fox, and for this time he came off with flying Colours. But the Lion told him to take Care of himself, for if ever any Complaint came against him again, he should certainly be hang'd.



SONGS.

The Dumb-Woman cur'd.

THERE was a bonny Blade,
Had marry'd a Country Maid,
And safely conducted her home, home, home
She was neat in ev'ry Part,
And she pleas'd him to the Heart,
But ah ! alas ! she was dumb, dumb, dumb.

She was bright as the Day,
And brisk as the *May*, [Plumb ;
And as round and as plump as a Plumb, Plumb,
But still the silly Swain
Could do nothing but complain,
Because that his Wife she was dumb, dumb, dumb.

She could brew, and she could bake,
She could sew, and she could make, [Broom.
She could sweep the House with a Broom, Broom,
She could wash and she could wring,
She could do any kind of thing,
But ah ! alas ! she was dumb, dumb, dumb.

To the Doctor then he went,
For to give himself Content,
And to cure his Wife of the mum, mum, mum.
O ! 'tis the eas'est Part
That belongs unto my Art, [dumb.
For to make a Woman speak that is dumb, dumb,

To the Doctor he did her bring,
And he cut her chatt'ring String, [Tongue.
And at Liberty he set her Tongue, her Tongue, her
Her Tongue began to walk,
And she began to talk,
As tho' she had never been dumb, dumb, 'cum'.

Her

Her Faculty she tries,
 And she fill'd the House with Noise,
 And she rattl'd in his Ears like a Drum, Drum, Drum ;
 She bred a deal of Strife,
 Made him weary of his Life, [dumb.
 He'd give any thing again she was dumb, dumb,
 To the Doctor then he goes,
 And thus he vents his Woes,
 Oh ! Doctor, you've me undone, undone, undone :
 For my Wife she's turn'd a Scold,
 And her Tongue can never hold, [dumb.
 I'd give any kind of thing she was dumb, dumb,
 When I did undertake,
 To make thy Wife to speak,
 It was a thing easily done, done, done ;
 But 'tis past the Art of Man,
 Let him do whate'er he can,
 For to make a scolding Wife hold her Tongue,
 Tongue, Tongue.

Sir Eglamore, &c.

SIR Eglamore, that valiant Knight,
Fa la, lanky down dilly;
 He took up his Sword, and he went to fight,
Fa la, lanky down dilly :
 And as he rode o'er Hill and Dale,
 All armed with a Coat of Mail,
Fa la la, la la la, lanky down dilly.
 There leap'd a Dragon out of her Den,
 That had slain, God knows how many Men ;
 But when she saw Sir Eglamore,
 Oh that you had but heard her roar !
 Then the Trees began to shake ;
 Horse did tremble, Man did quake ;
 The Birds betook them all to peeping,
 Oh ! 'twou'd have made one fall a weeping.

But

But all in vain it was to fear,
 For now they fall to't, fight Dog, fight Bear ;
 And to't they go, and soundly fight,
 A live-long Day, from Morn to Night.

This Dragon had on a plaguy Hide,
 That cou'd the sharpest Steel abide :
 No Sword cou'd enter her with Cuts,
 Which vex'd the Knight unto the Guts.

But as in Choler he did burn,
 He watch'd the Dragon a great good turn ;
 For as a Yawning she did fall,
 He thrust his Sword up Hilt and all.

Then like a Coward she did fly
 Unto her Den, which was hard by ;
 And there she lay all Night and roar'd,
 The Knight was sorry for his Sword :
 But riding away, he cries, I forsake it,
 He that will fetch it, let him take it.

The Old Woman and her Son.

TH E R E was an Old Woman that had but one Son,
 And he had neither Land nor Fee ;
 He took great Pains,
 But got little Gains,
 Yet fain a Landlord he would be.
With a fadariddle la, fa la da riddle la, &c.
 And as he was going Home.
 He met his Old Mother upon the High-way ;
 O Mother, quoth he,
 Your Blessing grant me,
 Thus the Son to the Mother did say.
With a fa, &c.

I ha' begg'd Butter-milk all this long Day,
 But I hope I shan't be a Beggar long;

For

For I've more Wit come into this Pate,
Than e'er I had when I was young.
With a fa, &c.

This Butter-milk I will sell it,
A Penny for it I shall have, you shall see ;
With that Penny I will buy me some Eggs,
I shall have seven for my Penny.
With a fa, &c.

And those Seven Eggs I'll set under a Hen,
Perhaps Seven Cocks they may chance for to be,
And when those Seven Cocks are Seven Capons,
There will be Seven Half Crowns for me.
With a fa, &c.

But as he was going Home,
Accounting up of his Riches all ;
His Foot it stumbled against a Stone,
Down came Butter-milk, Pitcher and all.
With a fa, &c.

CHORUS.

*His Pitcher was broke, and his Eggs were dispatch'd.
This 'tis to count Chickens before they are hatch'd.
With a fa da, &c.*

Happy Insect, &c.

HAPPY Insect! what can be
In Happiness compar'd to thee?
Fed with Nourishment Divine,
The dewy Morning's gentle Wine!

*Nature waits upon thee still,
And thy verdant Cup does fill ;
'Tis fill'd where-ever thou dost tread :
For Nature Self's thy Garymede !*

*Thou dost drink, and dance, and sing ;
Happier than the happiest King !
All the Fields which thou dost see,
All the Plants belong to Thee.*

All the Summer Hours produce,
Fertile made with early Juice,
Man for thee does sow and plough ;
Farmer He, and Landlord Thou.

Thou innocently dost enjoy ;
Nor does thy Luxury destroy ;
With Joy the Shepherd heareth thee,
Far more harmonious sing than he !

Thee Country-Hinds with Gladness hear,
The Prophet of the ripen'd Year !
Thee *Phæbus* loves, and does inspire ;
Bright *Phæbus* is himself thy Sire !

To Thee, of all Things upon Earth,
Life is no longer than thy Mirth.
Happy Insect, thrice happy thou !
Dost neither Age nor Winter know !

But when thou'rt drunk, and danc'd, and sung
Thy Fill, thy flow'ry Leaves among,
Sated with thy Summer Feast,
Thou retir'st to endless Rest.

The Satyr and Traveller.

TO his poor Cell a Satyr led
A Traveller with Cold half dead,
And with great Kindness treated.
A Fire Nofe high, he made him strait,
Shew'd him his Elbow-chair of State,
And near the Chimney seated.

His tingling Hands the Stranger blows ;
At which the Satyr wond'ring rose,
And bluntly ask'd the Reaon.
Sir, quoth the Man, I mean no Harm,
I only do't my Hands to warm,
In this cold frosty Season.

The

The Satyr gave him from the Pot
A Mess of Porridge piping hot :

The Man blow'd o'er his Gruel.
What's that for, Friend ? the Satyr cry'd ;
To cool my Broth, his Guest reply'd,
And Truth, Sir, is a Jewel.

How ! quoth the Host then, is it so ?
And can you Contradictions blow ?

Turn out, and leave my Cottage.
This honest Mansion ne'er shall hold
Such Rascals as blow hot and cold ;
The De'il must find you Pottage.

The Blind Boy.

O Say ! what is that Thing call'd Light,
Which I must ne'er enjoy ?
What are the Blessings of the Sight ?
O tell your poor blind Boy.

You talk of wondrous Things you see,
You say the Sun shines bright ;
I feel him warm, but how can he
Then make it Day or Night ?

My Day or Night myself I make,
Whene'er I sleep or play ;
And could I ever keep awake,
With me 'twere always Day.

With heavy Sighs, I often hear
You mourn my hopeless Woe ;
But sure with Patience I may bear
A Loss I ne'er can know.

Then let not what I cannot have
Your Peace of Mind destroy ;
Whilst thus I sing, I am a King,
Altho' a poor blind Boy.

NANCY.

NANCY.

She. **A**ND canst thou leave thy *Nancy*,
And quit thy native Shore?
It comes into my Fancy,
I ne'er shall see thee more.

He. Yes, I must leave my *Nancy*,
To humble haughty *Spain*:
Let Fears ne'er fill thy Fancy,
For we shall meet again.

She. Amidst the foaming Billows,
Where thund'ring Cannons roar;
You'll think on these green Willows,
And wish yourself on Shore.

He. I fear no Land nor Water,
I fear no Sword nor Fire;
For sweet Revenge and Slaughter
Are all that I desire.

She. May Guardian Gods protect thee
From Water, Fire, and Steel;
And let no Fears affect thee
Like those which now I feel.

He. I leave to Heaven's Protection,
My Life, my only Dear,
You have my Soul's Affection,
So still conclude me here.



F I N I S.

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